he LUTHERAN

VACATION SCHOOL ARTISTS

There are more than ever this year

PACIFIC LUTHERAN THEOLOGICAL SEMINARY LIBRARY

Vol. 41, No. 43 JULY 29, 1959

PREPARATION

THE CHILDREN in the primary department of our Sunday school were making crosses out of modeling clay. Shaping them into the right proportions called for a great deal of time and effort on their part.

WITH THE CLOSING hour rapidly approaching, the teachers began gathering together the material to put it back into the closet. Trying to finish their tasks in time, the children speeded up their work. Feeling the pressure, one little boy exclaimed, "Making this cross is too hard! And it takes too long!"

With a quiet reply one of the teach did her most effective teaching in th closing moments of the class period. "I remember that it took long years of l and care on God's part to get ready cross of his Son," she said.

AS I LEFT the classroom, her wo lingered with me. From the beginning creation God's plan had gone ahead u the day "when the fulness of time l come." There were long years of love a care before the Cross of Good Friday a the empty tomb on Sunday morning.

—ROBERT H. THURA

The LUTHERAN *News Magazine of the United Lutheran Church in Americ*

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THIS WEEK . . .

● WE ASKED a parish education expert why vacation church schools, which are continuing in many congregations well beyond the customary June date, are so successful. He said: "Because it's fun and everybody learns something." That they are fun is demonstrated by our cover and the pictures that go with the story on *page 11*. What everybody (pupils, teachers and parish educationists) is learning in or about the schools may have considerable bearing on the future of Christian education.

● STUDIES of an even wider scope are being conducted by the Board of Social Missions among pastors and will be extended next year to lay leaders. They deal with basic questions: Where does the church stand in our modern society and why is it frequently silent when it should speak on problems that concern all of us? The question, "What's wrong with us?" is being raised as people attend these sessions about which Lucille Hein writes this week (*page 15*).

● SOME AFRICAN villagers will get drinking water out of a well for the first time because a group of Lutherans in Columbia, S. C., wanted to help foreign mission work where help was most needed. What men of Incarnation Church did (*page 20*) is one of the most inspiring do-it-yourself stories we've heard in a long time.

● WE'RE COMING to the end of "The Letter to the Hebrews" in the Guide to Bible Study. Every week since Jan. 7 Professor Bartels has continued his careful, detailed analysis of this New Testament epistle. He is an assistant professor at Northwestern Seminary in Minneapolis.

THE CHURCH IN THE NEWS

Catholic for presidency?

FAVORITE guessing game among Americans in the next 12 months will be predicting who are going to be the candidates for the U.S. presidency in 1960. This time a new question is making headlines —can a Roman Catholic be elected?

No Roman Catholic except Al Smith in 1928 ever came within sight of living in the White House. Until the present generation a majority of U.S. Roman Catholics were first- or second-generation immigrants, mostly poor, out of the main stream of American life. Irish Catholics bossed the politics in a few big eastern cities—Boston, New York, Baltimore—but lacked social and political power on the national level.

Since 1920 Roman Catholics (and Lutherans) have been moving into the "middle classes." Since one-sixth of the U.S. population is Roman Catholic, including many who are wealthy, influential, a Catholic candidate might have a good chance in next year's election.

Front-runners for places on the Democratic ticket in 1960 include three Catholics—Senator John Kennedy, California's Governor Edmund Brown, Ohio's Governor Michael DiSalle. Republicans may select a Roman Catholic as vice presidential nominee.

Opinions

Paul M. Butler, chairman of the De ocratic National Committee, is a Rom Catholic (there have been nine Cathol in this job in a row since James A. Far in 1932). Being a Roman Catholic wo still be a handicap in running for t presidency, Mr. Butler said this mon "As a Catholic and one who has been politics 33 years, I certainly do belie that would be true," he said.

President Eisenhower was blunt in e phasizing that a man's Roman Cath church membership should have noth to do with his election to the presiden "It's like asking a man whether he i Methodist or a Presbyterian or someth of that kind. I do not agree at all w the theory that religious prejudice sho rule our choice of candidates and c cials in this nation."

Methodist comment

A prominent Methodist magazi *World Outlook*, makes the same point its August isue. The stand a man ta on political questions, not his religi should be considered by the voters.

It is "only natural," said *World O look*, to question a candidate closely "religious commitments" which "invo public affairs." A Methodist might questioned on prohibition, a Quaker national defense, a Christian Scientist health matters, and a Roman Catholic his interpretation of separation of chu and state. Such questioning should unemotional and "responsible."

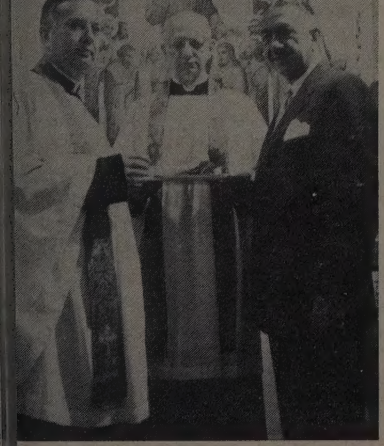
A Jewish rabbi, Abba Hillel Sil told his Cleveland congregation that man Catholic citizens have served w "loyalty and integrity" as governors, c gressmen, judges. "Their religion in way caused them to subordinate the terests of their government to the in ests of their church."

In *Christianity and Crisis* a Fordham niversity sociologist, Thomas F. O'Dea, id that "anyone with an ounce of politi- l shrewdness knows that the Catholic hurch as a religious group would have r less influence upon a Catholic presi- nt than upon almost any other conceiv- le administration. The social controls e such that he would lean over back- ards to avoid the suggestion of in- ience."

itheran headquarters out of debt

UNITED Lutherans got a bargain in 43 when they bought the J. P. Morgan me on New York City's Madison Ave- e in exchange for the old headquarters 35th Street plus $235,000 cash.

The cost was figured on the value of e land, 99 x 157 feet in midtown Man- ttan at preinflation prices, without con- lering the value of the mansion. The organ estate favored sale of the resi- nce (next door to the famous Morgan library) as a church headquarters rather than having it torn down to make way for a tall apartment building.



DR. FRY STRUCK A MATCH
Old homestead is debt-free

Not much could be done by the ULC since 1943 in whittling away the mortgage. Debt on the property went up steeply when a $600,000 five-story addition along the rear of the building was completed last year.

This month the debt had been paid in full. Funds from ULC's 1958 "double apportionment year" (totaling $11,311,-781 for the total church budget), provided leeway for repaying the loans. A "symbolic mortgage" was burned in the church house chapel on July 8 by the three ULC officers, President Franklin Clark Fry, Secretary F. Eppling Reinartz, Treasurer Edmund F. Wagner.

New York won't split in new church

NEW YORK AND New England Synod President Alfred L. Beck presented his case to the Joint Commission on Lutheran Unity this month. Speaking for a majority of United Lutherans in New York, he protested against establishing two synods in the state, as the commission has been planning in its proposals for merger of the Augustana, American Evangelical, Suomi, and United Lutheran churches.

The New York City area would be one synod, and upstate New York another, according to commission plans. Similar plans for city synods had originally been made for the Chicago and Philadelphia areas, but were dropped. This month the commission agreed to drop the New York plan also.

Some commission members are looking for ways of reducing the number of synods in the new church. At the meeting in Chicago July 16-18 they suggested that North and South Carolina might be united in one synod, and the territory of the ULC Rocky Mountain Synod (chiefly

Colorado and New Mexico) might be divided among bordering synods. No decision on these proposals was reached.

Want fewer seminaries

Thirteen theological seminaries, or even ten, would be too many in the merged church, Augustana spokesmen insisted this month. Dr. Karl Mattson, president of Augustana Seminary, moved that the number of seminaries be limited to five. Action was deferred until December.

Of the four merging churches, three have only one seminary apiece, and all three are considering a merger with the ULC Chicago Seminary.

The United Lutheran Church has 10 seminaries. There is strong local resistance against reducing this number. Three synods supporting Philadelphia Seminary have encouraged a proposal to merge it with Gettysburg Seminary 130 miles away, but the plan is unlikely to win approval of the Gettysburg board unless the merged seminary is located at Gettysburg.

The ULC instructed its Board of Education in 1932 to work for a five-seminary plan in the U.S. and two in Canada. Three seminaries were closed (Hartwick, Martin Luther, Susquehanna), but synods couldn't be persuaded to go any further.

No name for new church

Three names for the merged church were proposed at the Chicago meeting this month: 1) United Lutheran Church, 2) Evangelical Lutheran Church in America, 3) Lutheran Church in America. The joint commission's legal committee said "no" on number 2; it's too much like the name of the now-existing Evangelical Lutheran Church.

A motion to adopt "United Lutheran Church" was referred to a committee for more study.

Except for the name, the proposed constitution and by-laws for the new church were completed this month, with 15 minor changes made in constitution and 23 in by-laws. A constitution for synods (12 articles, 46 subsections) got its first airing and response was mostly favorable. Synods are to be divided into districts (instead of conferences). There was opposition to calling the district chief official a "dean."

One point on which Augustana Church spokesmen had been insistent is that the new church have some supervisory agency for youth work (Luther League, summer camps, etc.). This month it was agreed to establish a commission on youth activity as part of the machinery of the merged church.

It was decided that in the new church's 33-member executive council, not more than two individuals from any synod might be included. For conventions of the church, one clergyman and one layman from each 17 congregations are to be elected as delegates. In the ULC the ratio is figured according to parishes, not congregations.

Pacifists try to climb fence

AN ELDERLY Presbyterian clergyman, Dr. A. J. Muste (aged 74), had been the leader among America's pacifists for years. As secretary of the Fellowship of Reconciliation he had fought hard against U.S. preparations for war. This month he was arrested for trying to climb the fence into a Nebraska ordnance plant where missile launching apparatus is made.

Dr. Muste and two other FOR members were held on bail, charged with unlawful entry of a military reservation. They wanted to speak to the workers against making missiles.

A Fellowship of Reconciliation group

PROTEST AT FORT DETRICK
"Stop drift toward death"

ee photo) conducted a five-day vigil at ort Detrick, Maryland, where chemical id germ warfare preparations are made. welve members of the Andover-New- n Theological School in Massachusetts gned a statement endorsing the demon- ation, saying that "the drift toward ath must be stopped as a first step."

ricans are becoming leaders

There won't be much Christianity in rica unless African church leaders are ined "in far larger numbers and at a faster pace" than at present, said a itish journalist in the U.S. this month. . Cecil Northcutt of London told a nference on Christian world missions t "African Christianity remains too ch of the imported variety, imported m North America and Europe."

An American who visited Christian urches in Africa this year came home h the impression that African leader- p is coming along rapidly. The Rev. ar R. Rolander, secretary of the Na- al Lutheran Council's department of rld missions co-operation was in Tan- yika when the Lutheran Mission uncil was officially disbanded and dership responsibility was turned over the Federation of Lutheran Churches hat country.

"African representation was dominant at the meeting," he said, "both in numbers and participation." The group demonstrated "fine ability in taking over administrative responsibilities."

An African Lutheran who went to college in Kansas has been appointed Tanganyika's minister of health. He is Solomon Nyke Eliufoo. His appointment was part of a move to bring Tanganyika, a British territory, closer to self-government.

Khrushchev offers happiness

IF Nikita Khrushchev visits New York, he may select the sidewalk in front of St. Patrick's Cathedral as the place to make a speech against churches. He tried something like that this month—choosing an audience of coal miners in a strongly Roman Catholic area of Poland for an attack on Christianity.

"I would not like to hurt your religious feelings," Khrushchev told the miners. "But your priests promise you paradise in heaven. We'll offer you happiness on earth."

Happiness, said Khrushchev, comes through work, not prayers.

At a Silesian industrial center, Sosnowiec, he quoted Scripture. In attacking world capitalists for "aggressive tenden-

cies," he stated: "You say you believe in God. Well, if there were a God and if he had any sense at all he would take a broom and sweep you off the face of the earth. People condemn us for our communist revolutionary activities. I want to quote the Bible and say that when the money changers started doing business in the temple, Jesus expelled them."

Jews should be missionaries

JEWS have usually made no effort to convert Christians. This month a Jewish leader, Dr. Bernard J. Bamberger of New York, said Jewish failure to engage in missionary work is "an incongruous mixture of clannishness and faithheartedness."

At a world Jewish congress in London he said "we would not want to force our religion on anybody, but neither should we consider it an odd heirloom of interest only to the family."

In Chicago a Jewish Information Society has been established to seek converts. The society plans to use "lectures, pamphlets, books, and such other means as may be deemed suitable" to explain to non-Jews "the views of God, man, and the world set forth in the basic tenets of Judaism."

Women's magazines may merge

MAGAZINES published by United Lutheran Church Women (*Lutheran Woman's Work*) and by Augustana Church Women (*Lutheran Women's World*) will merge "at the earliest possible date," according to action taken this month by the ULC Executive Board.

Merger would solve an editorship problem, since no successor has yet been named for Mrs. Howard Gold, editor of *Woman's Work*, who died Apr. 8. The editor of *Women's World* is scheduled to retire in December.

"Content and purpose" of the two ma azines are "strikingly similar," Dr. Fran lin Clark Fry told the Executive Boa this month. "Publication of a joint mag zine will be another long step in the dire tion of a totally unified educational pr gram" of the two women's groups, said.

Merger has been approved by exec tive boards of both women's groups a by the Augustana Church Executi Council.

Merged church names executive

A FULL set of officers and top st officials for boards of the new Americ Lutheran Church—scheduled to be orga ized next April—was elected this mon in meetings at Northfield, Minnesota.

Eight executive secretaries now in fice in boards of the Evangelical Luther Church were chosen for similar positi in the merged church. Among them Dr. Philip S. Dybvig, American Missio Dr. Rolf A. Syrdal, World Missions; Randolph E. Haugan, Publications.

Three executives of the present Ame can Lutheran Church were elected as ecutives of boards of the new ALC.

With two new Lutheran churc coming—the three-church merger due 1960 and the four-church merger lik in 1962—plans for future co-operat will be discussed. All seven of the me ing churches now work together in National Lutheran Council. The Jo Commission on Lutheran Unity (fo church group) this month invited Joint Union Committee (three-chu group) to a meeting on Nov. 16.

Bible helps engineers

A BIG population managed to s alive in the arid hill country of Ju seven centuries before the birth of Chr They had a remarkable irrigation syst

HRIST PICTURES are in the Soviet exhibition the New York Coliseum this month. Visitors a bit startled to see, among displays of Rusn science and industry, ancient icons used in rship of the Russian Orthodox Church

ıe Bible says, for instance, that King zziah *"built towers in the wilderness d hewed out cisterns, for he had large rds, both in the Shephelal and in the ain, and he had farmers and winedress- in the hills. . . ."* (2 Chronicles 26:10). If it could be done once, it could be ne again, said Prof. Michael Evenari Hebrew University in Jerusalem. He ures that heaps of stone still existing on lsides gathered the sparse rainfall and anneled it to farms below.

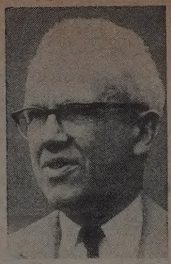
To test the theory Prof. Evenari, his fe, and eight or ten more pioneers will ve into the Negev highland this fall d try farming according to the ancient n. Seven terraces have been built on our-acre area, with spillways to carry winter rains. Ancient irrigation sysns were destroyed in the Arab consts 1200 years ago.

d so forth

YOUTH organization of the Lutheran urch—Missouri Synod voted unaniusly this month not to change its name: Walther League. It had been argued that the name of the synod's first president, Dr. Carl F. W. Walther, is not well enough known to have meaning for present-day youth. . . . Igor Stravinsky, 77-year-old composer, directed a concert in Sante Fe's St. Francis Cathedral, after securing permission from Archbishop Edwin Byrne for secular musicians to give a performance in a church. The Sante Fe Opera soloists, chorus and orchestra produced Stravinski's "Threni: Lamentations of the Prophet Jeremiah," and Bach's Sacred Cantata No. 198.

High tuition costs may price church colleges out of the market, a Christian educator, Dr. Charles J. Turck, warned. They won't be able to compete for students with state universities which have low tuition, he said. . . . Church construction in the U.S. is 10 per cent ahead of last year, according to government reports for the first six months of 1959. Buildings costing $427 million were begun in this period. . . . Police fought Roman Catholics for hours in a town in Poland, Krasnik Fabryczny, where Communists had decided to tear down a chapel. It is a new industrial town and was planned to have no church. Catholics built the chapel on a vacant lot without permission. The chapel came down, and 50 were injured in the quarrel. . . . The South Carolina Methodist Conference voted down by a 254 to 124 vote a recommendation that their church be asked to drop out of the National Council of Churches. L. C. Shelley, speaking for the recommendation, said the "National Council is infiltrated with communism."

A new edition of the *Lutheran Church Directory* for the U.S. and Canada has been issued by the National Lutheran Council. First issued in 1954, the directory lists 17,500 local congregations affiliated with 16 Lutheran church bodies.



WASHINGTON

By ROBERT VAN DEUSEN

BACK TO GENEVA

THE RECESS in the foreign ministers' talks at Geneva didn't accomplish any more than the two weeks cooling-off period in the steel negotiations. As labor leaders and steel officials dug in for a showdown at the bargaining table, Christian Herter and his western colleagues sat down with Andrei Gromyko in a last effort to work out some solution to the problem of a divided Germany.

The Soviet foreign minister tossed the first bombshell by turning down Herter's suggestion that the best road to agreement lay in off-the-record meetings among the four foreign ministers. This procedure had produced the best results in the early sessions, when the absence of LEWSMEN made it possible for both sides to be more flexible in their attitudes. Gromyko objected to continuing this pattern, since it excluded the East and West German representatives. A few days later he changed his mind and resumed private meetings with the Western Big Three.

AS THE FOREIGN ministers reconvened, this procedural question overshadowed for a time the deeper issue of whether a time limit should be set for the Berlin negotiations. The Soviet Union had proposed an 18-month deadline for coming to some interim settlement on Berlin. The western leaders had interpreted this as an ultimatum, implying that if no agreement were reached by that time, the Russians would act unilaterally.

Gromyko insisted that his proposal d not imply any threat. It simply set a goal toward which to work. The Sov plan called for an all-German commissi to work on the problems of the reun cation of Germany and a World War peace treaty. If the commission fai to achieve positive results, Gromyko sa further negotiation could be arranged.

The Soviet foreign minister balk however, at the idea of having no ti limit at all. This, he said, is "tantamou to demanding from the Soviet Union consent to perpetuate the occupation West Berlin . . . The Soviet Union v never accept this."

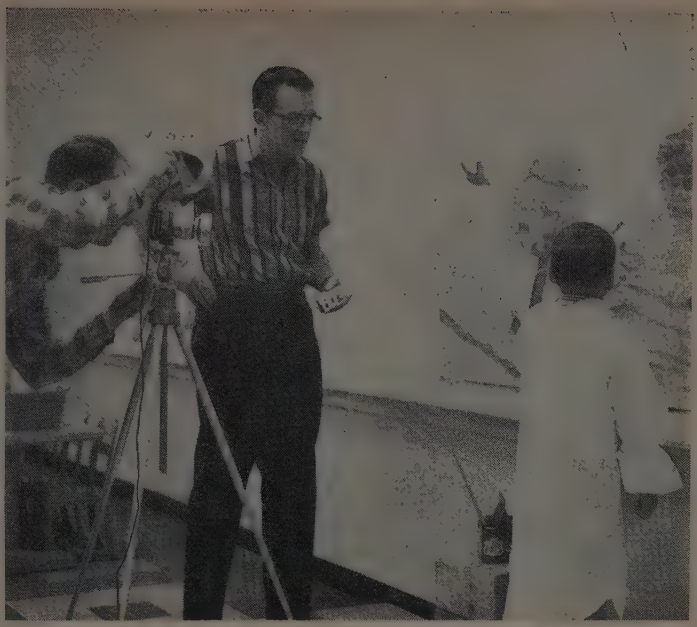
Herter speaks

SECRETARY OF State Herter addres the opening session of the renewed tal He reviewed the progress made dur the first six weeks of discussion, and pressed the hope that the new nego tions might arrive at some agreem which would make a summit meet possible.

Herter recalled the terms of the w ern plan by which reunification of G many could be achieved by easy stag It provided for a mixed German co mittee which would develop procedu for all-German free elections, with formation of a united Germany as a fi step. The western proposal also provi for the discussion of disarmament European security.

The Soviet plan, Herter pointed called for the perpetuation of the divis of Germany. It proposed a confederat of the two Germanys, and a peace tre without real reunification.

What happens now, if a deadlock velops? No one really knows, exc perhaps the policy-makers in the Kr lin. If the Soviet Union should resor force, it could mean a third world v



They Play to Learn

The success of vacation church schools is being studied by experts who consider them a valuable tool for achieving new goals in parish education

F YOU ASK five-year-old Gary what a
nstrip is, he probably couldn't tell you
ch except that he's in one. And he'll
you that it all happened one day when
men asked him to paint a picture
a large piece of paper. They not only
him paint, but took pictures of him
e did it. "This," says Gary, his eyes
ening in recollection of the excite-
t, "was fun."

What was fun for Gary was work for
men who told him to "paint." They
e shooting a filmstrip that went earlier this year to many Lutheran congregations holding vacation church schools. Purpose of the strip ("Here's How to Do It") was to teach the teachers how to keep their pupils creatively occupied. Children were the stars.

There is no record yet as to how many Lutheran congregations used the filmstrip or the program to which it is geared. But a group of people in Philadelphia's Muhlenberg Building are currently probing into the whole problem of using filmstrips in vacation schools.

PLAY-ACTING OF BIBLE STORY (ABOVE) DEEPENS THE IMPACT OF LESSON (BELOW)

They are trying to find out what m vacation church schools tick. These ple are staff members of the Long-R Program of Parish Education, a co-op tive venture of the four Lutheran ch bodies soon to merge—ULC, August Suomi Synod, and American Evange Lutheran Church.

THE STAFF'S INVESTIGATION b with asking questions. They were tained in a questionnaire sent ou congregations of the four bodies. from 725 sample congregations punched on cards, run through machines, and interpreted by researc

They told the story of the congr tions by location and size, age and b ing facilities, educational programs financial status. Vacation church sc were just one part of the investiga but the punch cards supplied an im sive record.

They told about an Augustana mis

use of Prayer Church in suburban nneapolis, which last year enrolled 957 ldren in two sessions of ten days each is year the total is up to 1,140 in three sions), or about First-St. Paul's (ULC) urch in Hastings, Nebraska, co-operat- in an inter-Lutheran school with 62 pupils and 120 teachers.

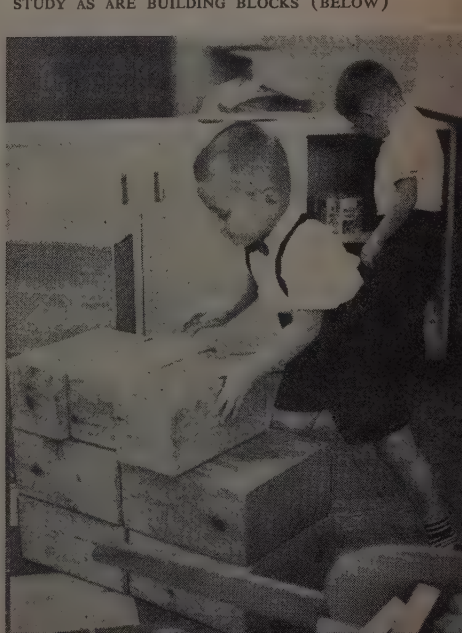
Vacation church schools have been ctacularly successful among Protestant urches in recent years. Estimates placed al enrollments at 3,000,000 in 1943, 5,000,000 in 1950. Totals in the ULCA ve soared from 138,390 in 1950 to 0,717 in 1957. The increase of over 0 per cent exceeds most other gains orded by church statistics.

Not all enrollments are big. There is church in Nova Scotia, St. Luke's LC) near Bridgewater, that conducted acation church school last year for 14 pils. The point is that, large or small, al, suburban or city church, almost all theran congregations now conduct va- ion church schools as a standard fea- e of their educational program.

THIS IN ITSELF has determined the pe of the Long-Range staff's research vacation church schools over the t two years. Eventually the staff will ie up with a set of objectives for the ools and materials to reach them. But ore this can be done, the data received m 725 congregations have to be sifted translated.

Run through IBM machines, they re- l such information as the "median" ollments—largest (84) for Augustana, for ULCA, 65 for AELC and Suomi od—and the fact that almost 70 per t of the congregations had a two-week -day period allotted to vacation church ools, most of them held in mid-June. gustana churches showed an inclina- toward starting the schools in July

A LIVE RABBIT (ABOVE) IS AS GOOD FOR STUDY AS ARE BUILDING BLOCKS (BELOW)



GOING SHOPPING IS IMPORTANT CHORE FOR BUSY LADIES

and others scheduled sessions through the summer.

But beyond investigating size and period of the schools, the researchers wanted to find out what kind of people were in it and what they were doing. They found out that the largest group of children were between 4 and 12 years old (kindergarten, primary and junior classes through 6th grade) with a sharp tapering off among older age groups (junior high enrollments in 1958 accounted for 8.4 per cent of the total enrollment). There was surprising strength in the nursery department, and a few congregations reported adult classes.

As for the staff, it was mostly made up of women working under the guidance of a lay director (in 42.9 per cent of all schools reported) or the pastor or professional church worker. Most of them got little training for the job. 62.6 per cent of the congregations p aration did not go beyond meetings discussion of administrative details.

LACK OF SPECIFIC TRAINING for job is significant in view of the im tance of vacation church schools. two-week curriculum, followed from to day over two weeks, offers an equ lent of about seven months of Sun school teaching. Much could be achie in those two weeks, especially bec children like the informal atmosphere the school, enjoy doing things toget and learn and play under the guida of adults they know and trust.

The questionnaires do not reveal h much is being achieved in those weeks. They do indicate what the te ers want to do. Most schools (over

cent) said the most important pur-se was Bible study. A small minority ve "creative activities" as first choice. Next emphasis was upon "worship ex-rience" or "training for worship" as ond most important function of the ools. "Home and foreign mission dy" were second choices in about 12 cent of all cases. Between 50 and 60 cent of the congregations used mate-ls published by the United Lutheran urch for 1958 vacation church schools. As experts on the Long-Range staff it, the function of the vacation rch school is to help the pupil learn se things that will help him "relate nself and his daily life . . . to the Word God as expressed in the Christian heri-e and witness." This is technical lan-ge meant for people who can translate nto understandable material for use teachers and children.

t may be elusive in its terminology, it is an indication of a trend. The trend is a growing awareness of the fact that vacation church school is a lot more important as an educational tool than many eager teachers realize. It can do a great deal more than keep children busy for two weeks after school is out and teach them a portion of Scripture or the Ten Commandments on the side.

If properly prepared, vacation church school can offer children a chance to grow in all respects, not just by learning a Bible story and understanding how to apply it to their lives, but by sharing with others in a short-term but highly concentrated experiment in Christian education.

Just what this experiment will look like, even the planners do not yet profess to know. They don't claim that it will be different for the sake of creating something new, but they feel that vacation church school is too big an opportunity to be missed. Their current work is trying to make sure that it won't be.

What's Wrong With Us?

For the past two years, the Board of Social Missions has been holding conferences to find out how the church can better serve its mission in a contemporary society

LUCILLE HEIN

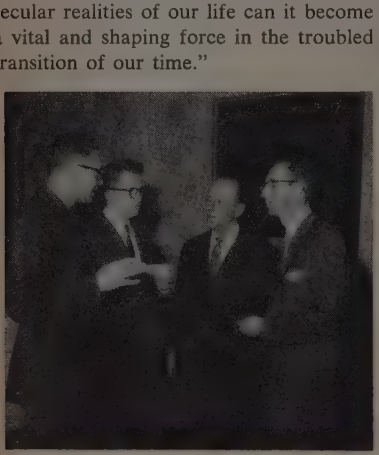
SOCIAL ACTION DEPENDS ultimately on individual and the congregation. It ns that *you* are concerned about the of your community and the world," Pastor Cornelsen.

He spoke quietly about his work. As ctor of social action for the ULC rd of Social Missions, Pastor Rufus nelsen is key man in the church's pro-gram of arousing people to their Christian social responsibility.

There is much to be aroused about. A 1958 memorandum on Christian social responsibility said that Christians in the western world are fearful and troubled: "We believe that the Christian message is God's answer to this fear. Why is the message not heard? . . . Is it not because the life of the church has become so de-

tached from the mainstream of contemporary culture, and its preaching and teaching so out of touch with the daily realities of man's life?

"It should be the church's primary concern today to meet and understand modern man . . . to confront him in terms of his real interests, anxieties, and responsibilities, with the forgiveness and grace of the Gospel. Only as the Christian message is pertinently related to the secular realities of our life can it become a vital and shaping force in the troubled transition of our time."



TALKS CONTINUE DURING COFFEE BREAK

WOMEN LEADERS ARE WELL REPRESENTED

CONCERN of the United Luther Church in social action is not new. T approach is. It was apparent in the 19 ULCA convention, when a recommend tion urged the church to study how message can be clarified and related the life of our time. The Board of Soc Missions was given the job.

From the study came the three-volu *Christian Social Responsibility*, publish in 1957 (edited by Dr. Harold C. Le then secretary for Social Action) w chapters by fourteen contributors. C of this study grew the *Faith and Life stitutes* held by the BSM in 1957-58.

"The board did not consider printed study as an end in itself," Pas Cornelsen commented. "It's one step a springboard to interpreting and dem strating what Christian commitm means in various social areas."

In 1958, the BSM recommended further study in Christian social resp sibility. That recommendation led preparation of Christian social resp sibility conferences—for pastors in 19 59, for lay people in 1960-61.

RUFUS CORNELSEN came to the B in 1957 to work with Dr. Letts. June, 1958, he was appointed directo social action. He went on a three-mon tour of Europe, studying the program Lutheran laymen in West Germany, Berlin, Switzerland, Scotland, and S dinavia.

European Evangelical Academies to show laymen how the Christian applies to their lives and professi Christian social responsibility co ences in the United States and Ca start with the pastor. They point up connection between the church's and his ministry with the social tens and intercultural relations of to world.

The board and the Department of So-
al Action work with the synod presi-
nts and synodical social missions com-
ttees in setting up the conferences.
ain responsibility rests with the synod
nning group.

"WHAT DO WE talk about in these con-
ences?" Pastor Cornelsen leaned back,
bed his hand over his forehead, and
ought through a typical three-day con-
ence.

"We see it in about six steps. First,
pastors take a look at the world and
the questions the world is asking. It's
y for churchmen to give answers, but
ybe we're not answering the questions
ple are asking! Then, we consider the
ce of the church in today's world.
w is the church addressing her mes-
e to the social situation *today?*"

This, he says, is enough to keep a group
nking for three days. Second step is
inquire into the faith of Luther and
relationship it had to the world of
Reformation. If faith made an im-
t on the world of his time, how can it
brought to bear on the mid-twentieth
tury?

This question opens up a new area of
ussion: How religious movements of
r centuries have changed and distorted
her's understanding of faith and to
at extent the Lutheran church of to-
is determined by these deviations.

Third step is to restate in modern terms
at the evangelical faith is and how it
expressed by Paul and Luther and is
g expressed today.

Once we feel we have established a
nition of our faith, we ask what the
al relevance of this faith is today and
at its ethical implications are.

That's the fourth area of discussion.
h job is to look at the areas of life in
ch there is tension and conflict . . .
race relations, human relations, marriage and family life, labor and management, politics, economics.

"And sixth, we consider the church in today's world of conflict and anxiety. We have admitted that the church has a social relevance . . . that it is not an institution apart from society. So—what should the church do now?"

BY THE third day, pastors are ready to ask frank questions. They are sometimes as frustrated as lay people about the place of faith and the meaning of their min-

DRS. HAAS AND SHERMAN PLAN MEETING

LISTENERS ARE RELAXED BUT ATTENTIVE

PLANNERS FOR CONFERENCE SERIES IN CENTRAL PENNSYLVANIA SYNOD
Central Pennsylvania Synod President Dwight F. Putman, Dr. Karl Hertz, Social Action Director Rufus Cornelsen, Central Penn's Cedric Tilberg

istry. Their ideal conception of the role of the pastor often does not jibe with the role the congregation expects them to play.

They want to know why the church can't do what it should do. Does the structure of the church get in the way of the true role the church should play—does it represent the views of an earlier century, rather than meeting the need of the twentieth? Are we busy about God's work or are we busy about church work?

The progress of a three-day conference is always the same, says Pastor Cornelsen. First, pastors explore one another's experience and knowledge. Then they become uncomfortable. The questions, the probing, the conflicts are hitting too close to home. "And suddenly there is a break-through. First one man, then another, admits that he *sees*—sees something he had never seen before.

The questions raised are too big to a swer. No one goes home with a progra or answers. The conferences promo nothing — except critical and radi thinking about the vitality of the chur

SIX CONFERENCES were held in 19 There will be about 30 this year and ea in 1960. They will be held in syn representing approximately 80 per c of the total ULCA membership, in United States, Canada, and the Car bean. In some synods, 80 per cent the pastors have already attended.

This, says Pastor Cornelsen, will gratifying to Dr. Letts, now with the N tional Council of Churches. He was first ULC director for Social Action a served for ten years. "The conferen program represents a large part of

ork, vision, and hope in the area of the ocial concern of our church."

Conferences extend usually over three ays and are held in retreat places. En- ollment ranges from 50 to 75.

The program permits a leisurely pace —five lectures in three days based on the hree volumes of *Christian Social Respon- ibility*. Lecturers are the men who pre- ared the books and other theologians.

But despite the absence of pressure ome pastors are completely exhausted, rained, after such a conference. "Some ave never before taken a deep look at he relationship of their ministry to the orld outside the church," Pastor Cor- elsen says.

THE CONFERENCES are financed through ynod-appropriated special funds or con- regations may subsidize their pastor's ttendance. The Board of Social Missions ives some assistance for program ex- enses. There are travel pool arrange- ents. At the Pacific Synod conference, representative from Sitka, Alaska, was ble to attend, because everyone chipped n to a travel pool—even if a pastor had o travel only ten miles.

Pastor Cornelsen tries to go to all the onferences. "I help on the program, iving one or two of the lectures and eading some of the discussions. It is a rasshopper job. I am trying to do the ork of three people. I seldom see my ife, and she has most of the care of our hree young children. But she got a small eward . . . attending the conference in uerto Rico with me last month."

Faith and Life Institutes held in 1957-58 and the Christian Social Responsibility conferences of 1958-61 illustrate the ULC's conception of the role of the church in social action. It is the church's first critical exploration of Christian social responsibility.

CHURCH EXECUTIVES and boards have issued statements on social action, marriage, family life, race relations, before, but they have little effect unless the local congregation is involved. The congregation must wrestle with the problem, feel that it is directly concerned.

Set for 1960-61 is a series of conferences for key lay leaders. A study book is now in preparation for lay groups (to be published by Muhlenberg Press, September, 1959). Dr. Franklin Sherman, one of the writers who helped prepare *Christian Social Responsibility,* is working on a one-volume issue for lay people.

They'll be asked to consider whether the Sunday world of the church is part of the every-day world its members live in or whether it's separate, with separate sets of values and whether it confronts this every-day world in terms of 20th-century problems. If it doesn't do it, Pastor Cornelsen says, we must find out how it can be done.

The conferences are one way of finding out, one way of getting the ball rolling. The Department of Social Action hopes that participants will pick up the ball and keep it rolling so that the entire church in all its organizations and auxiliaries will be confronted by the task of addressing Christ's message to modern man.

THE WORD OF GOD breaks into men's lives as a great disturbance.
—DANIEL JENKINS in *The Protestant Ministry* (Doubleday)

THEY'RE BRINGING WATER TO LIBERIA

"WHAT DO YOU NEED MOST in the Liberian mission field today?"

Veteran Missionary Louis Bowers looked up. "Water," he said without hesitating. And this one word started a chain reaction that will bring drinking water to Lutheran mission stations in Africa.

The man who asked the question was William L. Boozer. He's a member of the Men's Bible Class of Church of the Incarnation in Columbia, S. C. This mission-minded class, taught by R. E. Robb, a Columbia salesman, has long been responsive to the needs in mission fields, particularly in Liberia. Several years ago it assumed payment of one-fourth of Missionary Bowers' salary. They also spark plugged a drive that resulted in the purchase of a modern airplane for the Liberian mission.

Mr. Boozer had been thinking about the needs in Liberia for some time. Since he owned a lumber yard, his first idea was to design a semi-portable sawmill that could be used easily by the natives and eliminate some of the laborious work they now do by hand.

While Pastor Bowers was in Columbia last September, Mr. Boozer invited him to the lumber yard to discuss his plan. As they talked, Pastor Bowers explained the critical need that existed for pure drinking water—a need that might be answered with some simple equipment for drilling wells.

THE PARADOX of rain-soaked Liberia is that, although drenched by 150 to 200 inches of water per year, there is no source of pure drinking water anywhere outside of Monrovia, on the coast, and in a few industrial areas where well water is piped in. In the hinterland there is not one well of pure water.

By MARGARET BEARDEN

R. W. Getson (with cap) and Joe Wylie test equipment

With this vast potential supply un-
pped, water is usually dredged up in
ckets from swamps or streams and
iled before using. Disease born of con-
mination takes a high toll of the native
pulation. Many times our missionaries,
spite of diligent care, contract diseases
at become stumbling-blocks to the work
ey are trying to do.

Mr. Boozer listened to the missionary's
scription of the water shortage and his
ind began working. Why not use a
rtable well-drilling outfit, he thought?

The next Sunday he told his story to
e Sunday school class and asked for
lunteers for a "Well Committee." He
und willing workers in Donald W.
xter, employed in lumber and building
pplies; William Crawford Grant, a steel
bricator; Robert W. Hotinger, a civil
gineer; Carl P. Olsen, a salesman; and
J. Frank Rader, Jr., an electrical engineer. Their combined experience helped plan the project.

But enthusiasm, no matter how great, cannot take the place of knowledge, and Mr. Boozer's knowledge of well-drilling was limited. He was in the process of reading up on the subject when the problem resolved itself.

Mr. R. W. Getson happened to come by the lumber yard on an errand—and Mr. Boozer suddenly realized that he was looking at a professional well-driller, a successful one, the only one he knew!

He explained his idea to Mr. Getson (active member of a Baptist church) and found a new ally whose eagerness to serve matched his own. Mr. Getson returned to the warehouse the next day, his spirit filled with optimism and his arms with

"WE USED BETTER JUNK"

books and magazines. He was made a member of the committee and never missed a meeting. His scientific ability and skill proved invaluable.

BY THIS TIME, Mr. Boozer began to live and dream well-digging. First, he and the committee experimented with a simple hand-operated hollow-rod method widely used in America around the turn of the century. The only equipment needed for this procedure was a string of three-quarter-inch pipe, rope, sheave, garden hose and a copper valve bit.

This method will not work in hard underground formations, and could not be accepted as a final solution. But much of the world's water occurs in soft formations where it will succeed and equipment of this type was shipped to Liberia to be used where favorable conditions exist.

Next, they thought of buying and rebuilding a second-hand hard rock drilling rig for about $1,500. In the process of examining different kinds of outfits, Mr. Boozer ran across one in operation on the South Carolina coast that looked "like a nightmarish antique" but Mr. Getson felt that one similar in type was just about what they needed, though it should be le bulky and designed for export.

Mr. Boozer began a run-down of all t local junk yards, and found most of t parts needed. The rig was assembled a proved much more compact and efficie than the one seen in operation. It w better, Mr. Boozer said, "because we us better junk."

MEANWHILE, the next big problem w getting someone to use the equipmer The committee discussed several poss bilities—should they train a man in C lumbia and send him to Liberia, or shou they find someone already working the and bring him back for training?

Again, things happened in an une pected way. The Rev. George Moore, Liberian missionary, had just returned the United States due to illness in h family, and was in Columbia. The co mittee asked him to discuss with them d tails of the project. Pastor Moore r ferred them to Joe Wylie, a Pennsylvan agriculture graduate and lay worker the Liberian field, who was home on fu lough, but was due to return to Liber immediately. A trip to Columbia seeme impossible. But Joe Wylie's leave w extended by the Mission Executive Cou cil in Liberia on recommendation of t Board of Foreign Missions and he arrive in Columbia a few days later—still carr ing a return ticket to Liberia.

MR. WYLIE spent nine weeks of inte sive training in Columbia. He assiste in the construction of the equipment a drilled several successful wells with t new device.

A well-driller learns his trade as h does it. The technique cannot be stan ardized because every well-site presents different problem. "As Wylie works said Mr. Boozer, "he can become an e pert on Liberian underground water. I

y eventually know more than anyone e on the subject."

Dr. Herman L. Gilbert of the Board Foreign Missions came to Columbia April, examined the equipment, recog-ed the tremendous possibilities of the ject and assigned Mr. Wylie to full-e work on Liberian wells.

THE EQUIPMENT constructed in Colum- can be mounted on a two-wheeled iler, hauled anywhere and will be erable wherever placed. With it a well be tapped at the 700-foot level. It orporates a power-driven drum to raise d drop the drilling pipe string when d formation is encountered. Powered a six-hp air-cooled engine, it has a scoping derrick 24 feet high. Total ght is 1,000 pounds.

The rig was dismantled, packed in five kes, and is now on its way to the Li-ian mission. First effort to sink a well l be made at Dingshu where people e to get water by truck in 50 gallon ms from the river.

oe Wylie can get crews of natives to-her, teach them the fundamentals of l-drilling, and they in turn may spread knowledge and thus help themselves, ich was Mr. Boozer's objective in the inning.

He visualizes "development of a well-ling economy in Liberia centered in ive mechanics who become adept in g methods suited to the place where y are."

"We have endeavored to adopt methods d in rural America before modern ver equipment was established," he l. "These methods have been proven trial and error . . . They will work as l in the world's undeveloped countries hey did in pioneer America."

Mr. Boozer has borne the entire ex-se of building and transporting the well rig. The Mission Board will help with expenses as the project progresses. Meanwhile, the well-drilling committee will maintain close contact with Mr. Wylie and attempt to solve problems that arise. His logs and reports on underground formations will be analyzed and used to improve working methods in his field.

In a letter to Incarnation Church's Bible Class, Missionary Bowers wrote: "Most of us missionaries are theologically trained . . . but this application of technical skills and business experience, of the men of the church to the technical and business problems which we preachers face in carrying out our mission could prove something lastingly beneficial to both parties . . ."

And Dr. George Meetze, pastor of Incarnation Church, added: "This is convincing evidence of the arrival of the technological age in the field of foreign missions. For a hundred years our missionaries have been there with the Bible and the Bread of Life. Now the laymen come forward with their skills. It is a material-spiritual new era."

FIVE MAKE A FAMILY

Fun on the Weekend

"DAN'S TAKING a vacation," I said triumphantly to Claire Mawson.

"No! I don't believe it! How long?"

"Three whole days! And two are Saturday and Sunday. Better than nothing. We've reserved a motel unit at Tipperary Falls Park. The children are so excited. Karen's laid out enough clothes to carry her through three weeks."

"She probably thinks there'll be boys around."

"There will be. It's not a place where one-night tourists disappear at dawn. People stay for a couple weeks—camping or in the motels and cottages."

THURSDAY EVENING when Dan came from work we were off in a flurry. Karen and I packed a picnic supper so we could eat in a roadside park. We were at our motel by 9:30.

I thought Dan would be tired, but it was his suggestion that we hike to the falls to see it in the moonlight. Sue was delighted at these late vacation hours. She jumped happily along between Dan and me. Karen, donning vacation manners, suffered Pete to escort her along the rustic path.

Other people were on the path or sitting on the rustic benches tucked into every flat ledge of rock. There was the pleasant feeling that we were not alone in our enjoyment of the night and the falls. Everyone we met said, "Hello!"

Friday and Saturday we went wild, as Pete said. The park covers a huge area. One can find a hundred things to do—or sit alone and let the peace soak in.

Dan played golf with a party who w looking for a fourth. I went to the wi churned pool below the falls and join a bunch of splashers and shriekers.

PETE FOUND a congenial gang amc the campers. He'd wanted to camp the weekend, but I put my foot dov It's my vacation, too, and why sho I work as hard as I do at home? Oh . the luxury of having the beds made a meals in the Park Lodge.

Oh, yes—Karen met a boy. He to her hiking on all the easy trails throu the park. On Saturday afternoon s came to me. "Mother, may I borrow my allowance? I'll pay interest—by wa ing the bathroom floor three weeks. need it for a horse."

She and her boy friend rented hor and joined a group who were riding t trail along the high river bluffs.

I learned that there was a play direct and Sue was happy to join the group seven-to-ten-year-olds.

"We have more fun than you," she t me scornfully, as she ran onto the t race of our motel and found me readi "I need a plastic bag, Mother. We going to collect flat pebbles and make mosaic. What's a mosaic?"

Life is always casual in vacation spc People become acquainted in five m utes. Each of us found friends. We f Meltons led five lives—each of us livi a different life, energetic or lazy.

DAN SUGGESTED that we drive to t nearest town on Sunday and attend wh ever Protestant church was there.

turday Pete came to the motel with
e mimeographed news sheet, published
ch weekend by the Park Service.
"Do you remember seeing the Sunday
rcle?" I asked Pete. He'd probably ex-
ored every inch of the park. "It says
re that a Catholic service will be held
the picnic area, and a Protestant serv-
in the Sunday Circle. Follow trail
rked SC."
"Sure . . . It's beyond the camping
a. It's like the circle where they hold
evening camp fires and cookouts . . .
ly there are logs to sit on."
At 9 A.M. Sunday, the Meltons, as
ual, occupied a pew in church. Trees
d sky for ceiling. Logs for seats.
aves to shuffle underfoot.
There was a hastily formed trio, who
bbed Dan as he slipped into our log
w, and insisted he join to make a
artet.
"What do they do when it rains?" Sue
ed in a *loud* whisper.
"Shush . . ." I said.
"Silly!" Pete said in a louder whisper.
hey have it in the main lounge at the
ge."

THE PASTOR'S sermon was good. Dan
d I talked with him after the service
d asked him and his wife to sit at our
le later at Sunday dinner.
"There's almost always a minister here
vacation," he said in answer to a ques-
n. "When there isn't one, some lay
son volunteers to conduct a service."
Late Sunday night we came home.
eryone was happily tired by three days
fun. What if it had been three weeks!
On Monday I tackled the sorting of the
gs we had dumped in the kitchen
y Sunday night. Each item had its
mory. Karen's tightest jeans, smelling
htly of horse. Susie's plastic bag of
pebbles. What happened to the mo-
saic project? A bunch of sticks, all the same length, cut to sharp points. Pete's lethal weapons? A golf tee tumbling from the pocket of Dan's flashy "vacation" shirt.

"And what souvenirs did you bring home, Connie Melton?" I asked myself aloud.

"Hi! Talking to yourself?" It was Claire Mawson at the door with a pot of coffee.

"I thought you'd be ready for a coffee break. There's always a let-down after a vacation. Even after a short one."

SHE LOOKED at the mess that I had been stirring on the kitchen floor—sorting for laundry and for the children to carry up to closets.

"We unpacked what we needed last night," I explained. "I thought I'd get at this pile and grab the dirty clothes. Otherwise I'll find them in people's closets and drawers."

Claire laughed. "Don't I know. I've been trying to wash a jacket of Charlie's for three weeks. I put it in the hamper. He takes it out and wears it — all wrinkles."

She brought cups and poured the coffee. "We missed the Meltons at church Sunday. How did it feel to have a Sunday off?"

Claire didn't give me time to answer, but repeated my self-question. "And by the way, what souvenirs *did* you bring back, Connie Melton?"

I thought. Was my souvenir a memmory of three idle days, simple pleasures, new friends? A memory of that tingly, foaming pool at the bottom of the falls? The picture of Dan impressed into an unrehearsed quartet, with the audience wincing when they hit a false note?

"Want me to recite my souvenirs?" I asked. "First, we did go to church . . ."

WORSHIP NOTEBOOK

SUMMER READING—(PART I)

SUMMER, they say, is a time for light reading. Nothing appeals quite so much as a gently swaying hammock under a spreading tree and a good book. Because I don't want to be accused of breaking tradition, holy or otherwise, the following is offered as a well-meant contribution to a grand old custom.

It should not occasion furrowed brows, solemn cogitation, frequent trips to the dictionary, or the spurts of high blood pressure frequently attributed to this page. When the reader has finished, he may quietly utter the mumbled antiphon: "So what!" or let go with a mild chuckle.

PASTOR MIDDLECOURSE was in a hurry. It was time for the monthly meeting of the pastors' association and Professor Obtuse from the seminary was to present a paper on "Should Existentialism be Demythologized?" Middlecourse didn't really want to hear the paper. He didn't know Barth from Bultmann, but he needed a preacher for the 18th anniversary of the new church in the fall. (They still called it *new* although the paint was peeling and the roof leaked.) Professor Obtuse was the only one left.

Giving his wife a dutiful buss on her smudged cheek he was just picking up a pile of synodical report blanks when the phone rang. Ignoring his wife and spilling the assorted manuals, blanks, and bulletins all over the study floor he dived for the phone. Impatiently he growled into the mouthpiece, "Pastor Middlecourse."

There was a pause. Then the haughty tones of Mrs. Vedy-Vedy's cultured voice filled the room. "Pawstah, Pawstah, are you theyah?" Mrs. Vedy-Vedy always began that way. A relative who one visited England had told her that was th way the English began a conversation o the phone. Mrs. Vedy-Vedy was alwa proper.

THE DRIPPING ACCENT bubbled on an on, interrupted only by the pastor's r peated response, "Yes, Mrs. Vedy-Ved No, Mrs. Vedy-Vedy." Then it stoppe Replacing the phone, he started for th door.

"But John, dear," called Mrs. Middl course, "what did she want?" The d door banged, tires screeched in the driv and the pastor's voice rushed joyous across the lawn, "The old dear wants make a gift to the church!"

Two hours later Pastor Middlecour tiptoed into the dingy basement meeti room of St. Placid's Church. He settl his huge frame into one of the squea folding chairs, now partly filled by t modern successors to the apostles, nodd to the brethren in the back row, a caught the last three sentences of Prof sor Obtuse's paper.

IN THE NOISY confusion which f lowed, a few of the brethren surround the lectern. "Eager beavers," thou Middlecourse. "The youngsters want impress Obtuse that they're keeping with their reading and old Pastor Ste fast will quote Augsburg Confession

There was little chance to talk to professor about his problem. "Perha at lunch," he thought. Spying the R Dr. Bulwark who had just lit up a cigar, he ambled over to strike up conversation.

Middlecourse didn't really like B

rk. He didn't dislike him, either. ere was just something about the fel- v that annoyed him. It wasn't the fact it Bulwark never wore a clerical collar, hough Middlecourse felt that he ought at least once in a while. He was still ing to figure out his feelings when Bul- rk's voice boomed out across the om: "Well, how's the shepherd of the urch of the Holy Fleece?"

The reference was obvious, at least to who heard it. Unlike Bulwark, whose urch was one of those crumbling ownstone American gothic piles now rrounded by parking lots in the center y, Middlecourse has most of the well- do people of the town coming to his ractive suburban church.

NOT TO LET the fellow get the better him, Middlecourse immediately began offensive. "You haven't seen a thing. ust came from old Mrs. Vedy-Vedy, d she's planning to give the church a t of one-hundred-thousand dollars!"

Middlecourse chomped off each word e it was a piece of succulent beefsteak. s triumph was short-lived. The young stor just out of seminary who was or- nizing a mission in the south end of town, chimed in, "Yes, but what's catch? The old lady never gives away thing unless she sets the conditions. hat is it this time?"

Swallowing manfully, he blurted it out. he's giving the money to the church in mory of her late husband." This truth- statement didn't help to answer the estions. "That's all?", questioned Bul- rk. "Come on, Middlecourse, what s the 'small print' say?"

"O.K., O.K.," said Middlecourse, e'll give us the money if we put one those eternal lights in the church."

Out of the corner of his eye he saw lwark's face break into a frown. Ig- noring even this danger sign, he went on. "She's got the idea from a Methodist church she visited with her sister last summer. Seems that the Methodists have put one of those red-glass lamps in the church and the light burns day and night. Someone told her that this is a symbol of the *Shekinah*, and now she's determined to have one in our church. Says that the dancing flame over the altar will be an everlasting memorial to her dear husband."

His words were scarcely spoken when Bulwark took a deep drag on his cigar and let go with a huge mushroom puff of smoke that blasted against the ceiling of the little church basement.

"If that doesn't beat all," growled Bulwark. "And I suppose your well-heeled people are so eager to get their fingers on that bank-roll that they'll fall all over themselves hanging that thing in the church! What in blazes is the church coming to?" (To be continued)

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Erratic?

QUESTION: Jean, 19, and Iva, 18, live with their grandmother. Their parents and grandfather are deceased. The younger girl is sweet, happy, mature, and well-adjusted. The older was very aggressive all through school, and has been a stormy, unhappy teenager, drinking and getting into serious trouble at times.

The two girls have been given the same degree of affection and consideration—have been treated equally, as far as I could see. The grandmother has had difficulty in trying to restrict the behavior of Jean—especially her very late hours.

Her grandmother has been powerless to prevent her foolish actions. Jean insists that she is old enough to do as she pleases. She has refused to confide in her grandmother. Three weeks ago she left home and got an apartment of her own, so that she would "not be bossed." She has an office job.

Now the grandmother worries about her all the time. She is afraid the girl isn't getting proper food and may get into serious trouble. Her grandmother has made many sacrifices for the girls, and is terribly hurt to think that she has failed.

Shall this grandmother now conclude that her work for Jean is completed, pray for the best, and otherwise try to forget the matter? Shall she make concessions and invite the girl to come home, even though each makes the other unhappy?

REPLY: How often the question arises: how can two children of the same parents and with the same environment be so different?

It isn't so hard to answer. Children of the same parents are not alike by heredity. The vast number of genes in the chromosomes of the germ cells of both parents vary widely. That has been true of all our ancestors over thousands of years. Dr. Jennings years ago stated that any expected baby may be any one of 500,000 different combinations. In the past 500 years each of us had more than 65,000 direct ancestors.

Then, there are many differences due to experience—reading, friends, associations with persons, and contacts with things. While there are always some influences which tend to make [us] alike, there are also very many wh[ich] influence us in the opposite directio[n].

Furthermore, differences in age a[nd] degree of maturity, as in grandmot[her] and granddaughter, cause us to vi[ew] people, things, and events in a vari[ety] of ways. All of these factors incline [us] to differing viewpoints, preferences, [in]clinations, and practices. So, Jean a[nd] her grandmother see life and its c[ir]cumstances very differently.

Undoubtedly we have only a part [of] the total picture—it is impossible [in] one letter to communicate regardi[ng] such a situation. But it appears th[at] Jean's inclinations are extreme, a[nd] perhaps her grandmother's are not [as] well-balanced as one could desi[re]. Greater moderation on the part of t[he] grandmother, and exercise of grea[ter] tact over the years might have yield[ed] a different outcome.

Jean is young to be cutting loo[se] from home to live alone and do as s[he] pleases, though she probably feels qu[ite] mature. Several persons, men or wom[en] who are mature, whom Jean respec[ts] may be able to speak to her and he[lp] her see life more nearly as it actual[ly] is, and counsel her to return home.

The counselors ought also have tal[k] with her grandmother and try to ma[ke] sure that she has a wholesome attitu[de] about the whole problem. If Jean n[ow] turns, a new start ought to be mad[e] old animosities discarded, and reaso[n]ableness introduced.

If Jean is determined to go her ow[n] way, Iva ought to keep in contact wi[th] her. A calm, helpful approach by he[r] pastor may also prove very helpfu[l]. Whatever course the girl pursues, [a] Christlike understanding, the best o[f] social diplomacy, and Christian solic[i]tude are in order.

THE LETTER TO THE HEBREWS

Read Hebrews 10:26-39

Pastoral concern of the author for readers now becomes forthright and rn. He wants them to think hard out the consequences of "throwing us aside." It is most surely the sin repudiating Jesus which he has in nd here. He had referred to it before: ce in 3:12ff. and again in 6:1ff. This e he comes to the subject from a ghtly different angle.

In the first place, the author reminds friends that making sacrifices for sins o longer possible. The sacrificial sys- practiced by the Jews in the taber- le and later in the temple has been mpletely superseded and outmoded. e one sacrifice which really did some- g constructive about restoring man fellowship with God — which dealt e and for all with the problem of n's damaging sin — has been offered.

If anyone chooses for any reason to ect God's decisive dealing with man's s, he really puts himself beyond even d's reach. Certainly he cannot resort past practice of righting himself with d because that past practice is no ger valid or effective.

The author draws his readers' attention a precept in the law of Moses with ch they were no doubt well ac- inted. It was laid down in Deuter- my 17:2-6 that if two or three wit- ses could be brought forward to verify t a man had repudiated God by deny- him and by worshiping lifeless ob- s, the accused would be automatically ed to death.

The author of *Hebrews* draws a fearful conclusion from this. God's intention in that law has not changed just because Jesus Christ came into the world. The sin of apostasy and hatred for God is as wicked as it ever was. If a man severed his relationship with God in the old days with deliberate hatred and thereby displayed his contempt for the covenant which God had made with his people, and if the punishment for that crime against God was death by stoning, think, says the writer of *Hebrews,* how much worse the punishment would be for a Christian who would pour scorn on the Son of God.

The Greek word the writer uses here to describe such treatment of Jesus is *katapateo.* Figuratively it means "to trample something or someone under foot." Or, to put it in another way, it means "to treat with utter contempt and disdain." Such treatment of the Son of God, the author suggests, is intolerable to God.

God will wreak his vengeance on any who express it, for such an attitude is tantamount to regarding the sacred blood of Jesus, by which the new covenant was ratified, as if it were nothing more than mud. It is an outrageous insult to God's Spirit by whom God's grace or favor and good will are continually expressed and applied to men. Here is the supreme blasphemy against the Spirit of God, for which Jesus himself said there could be absolutely no forgiveness.

If the reader of *Hebrews* today is horrified by these merciless words, he should

remember that they were written by one to whom Jesus was Lord and by one who worshiped Jesus equally with God. The sacrifice which Jesus had made, his incarnation, his sufferings and death by crucifixion, were no cheap things which could be adored and valued today and then despised tomorrow.

One does not play games with God when he works seriously for something so crucial as man's redemption! What but divine anger could come to him who should choose ultimately to make a nasty joke of it all?

HAVING SAID THIS the writer then turns back the clock for his readers. There was a day when they were a long way from the possibility of apostasy. Soon after their conversion ("after you were enlightened," as our writer puts it) his friends for some reason had been subjected to abuse, as Christians often were in pagan cities. Not only that, but in spirit and in sympathy they had endured the misery that came to their "brothers in the faith." There was apparently such a spirit of oneness in that group of Christians to which the first readers belonged that the sufferings of any of them became the sufferings of all.

In addition the first readers had in those "former days" a genuine love for other Christians in their community. When some had been thrown into prison because of the faith they professed, the readers had put themselves in jeopardy by visiting them. Perhaps as a consequence for this "crime," they suffered also the plundering of their homes and places of business.

THE SPIRIT with which they had taken such treatment was admirable. The loss of their property was nothing over which to despair. In fact, it had been a joyful price to pay for their relationships within the church and for their association wi Christ. Besides they knew all along th such things were but temporary posse sions.

The best possessions of all—their fait their fellowship with God, with Chr and with their brethren of Chris church, and God's promise of life wi him in the age to come—could not taken away from them by any force legal action. They endured and wou endure when all else might be destroye

Return to the faith, the confidence those days, the author tells his reade Cling to it, for the great reward (of li with God) goes with it! And then calls them to perseverance. Absolute lo alty to God and Christ, regardless the consequences, is for them the doi of God's will. Without that no man c ever obey God, carry out his wishes, inherit what God has promised to gi to his people!

TWO OLD TESTAMENT passages, o from Isaiah 26:20 and another fro Habakkuk 2:3, 4, are put together the writer. With them he reminds readers that the return of Christ and t end of this age are not really as far aw as they may seem to be, and that fait fulness and fidelity are the marks of righteous man in whom God can ta pleasure.

Here the meaning of "faith" as Haba kuk originally intended it is given. means "fidelity to God." In Chapter the author will elaborate upon the defi tion. But before he does, he pays readers the compliment of acknowled ing that as yet they do not belong to t company of those "who shrink back" a deny God to their destruction. No, th are still in the company of those who faithful unto the salvation of their sou

—ROBERT A. BARTELS

BOOKS

RELIGION AND EDUCATION

What Is the Nature of Man? By Randolph Crump Miller and others. Christian Education Press. 209 pages. $3.

Should religion be taught in our public schools? If so, what religion? Is there a least-common-denominator kind of religion that won't hurt anyone's feelings? If so, it certainly isn't the Christian faith, is it? And should our children be learning two different kinds of religion, one at school and one at home and in church? Do our Jewish fellow citizens want this? But what if our public schools teach no religion? Isn't that the same as teaching that religion is not important?

Education, and especially public education, is under close scrutiny today. The big issues of the hour, Sputnik, Little Rock, juvenile delinquency, all seem somehow to come home to roost in the classrooms of our public schools. And the big question for thousands of men and women is, "at a time such as this, when both our children and our nation desperately need the resources of a vital faith, yet in a country of religious freedom and diversity of religion, what response shall the public school make to this need?"

The issue is an enormously tangled and subtle problem. No answers have yet been proposed which do not meet with violent objections. This book makes an effort to deal with the problem, and the effort is more successful than many because there's a fairly clear theory behind the effort. The theory is that instead of scrapping across our religious back fences about which prayers and which pictures may or may not be used in the classroom, we ought rather to first define our "image" of man, a sketch of the ideal man, toward which education in this country ought to work in its teaching of the young.

According to this theory, if there is any common ground between the "religious" image of man and the secular images, this common ground should be clearly defined, and public educational policy and procedure be so structured as to develop children according to this "compromise" image of man.

The book is a symposium in which sixteen educators and clergymen of all major persuasions deal with this problem of religion and education. Each of the essays is a paper presented to the 1957 convention of the Religious Education Association, which chose as its theme "Images of Man in Current Culture and the Tasks of Religion and Education." The first ten chapters, or essays, are each attempts to analyze the current scene; the remaining six contain suggestions by and to members of the major religious bodies as to what should be their strategy in dealing with the problem. As usually is the case, the description of the problem is much easier and more successful than its solution.

GILBERT E. DOAN

Philadelphia

LIFE OF JESUS?

A New Quest of the Historical Jesus. By James M. Robinson. Alec. R. Allenson. 128 pages. $2.25.

Biographies of Jesus usually combine biblical materials with imaginative insights, even though the New Testament evidence doesn't always fit together too easily. Did Jesus, for example, cleanse the Jerusalem temple early in his ministry (John 2), during his last week (as the Synoptics say), or twice, as some might conclude?

The nineteenth century was the high-water mark of interest in writing Jesus' life, but attempts continue today. A deathblow to all such rationalistic biographies came over fifty years ago when Albert Schweitzer emphasized Jesus' expectations of the end of the world in his own day, thus reawakening interest in New Testament eschatology.

Scholars ever since have reminded us that our gospels were written not as biographies or in the style of modern historians but,

amid eschatological expectation, as witness literature to Jesus as Lord. There are thus no sources for a scientific biography of Jesus or to reconstruct the man from Nazareth psychologically. The scriptures give us only the Christ whom the early church proclaimed as Lord.

A new interest, however, has arisen in the historical Jesus where one might not expect it, among the pupils of Rudolf Bultmann, one of Germany's ablest but most controversial New Testament critics. James M. Robinson, of Southern California School of Theology, undertakes to describe this post-Bultmannian quest here in a "programmatic essay" which tells what was wrong with older rationalist, liberal, and conservative attempts, and outlines the new endeavors.

His point is that, while everything we have in the New Testament is colored by the early Christian preaching "Jesus Christ is Lord," the sayings preserved from Jesus show the same pattern of death and resurrection, suffering and glory, humiliation and exaltation found in the proclamation of the early church. More briefly, the words of Jesus in the gospels are consistent with the Christ set forth in the epistles.

This book will keep pastors and other Bible students abreast of important stirrings in life-of-Jesus research. JOHN REUMANN
Philadelphia

DO-IT-YOURSELF BOOK

Love Is Something You Do. By Frederick B. Speakman. Revell. 154 pages. $2.50.

This is a book that the layman particularly will read because of its warm, personalized approach to the whys and hows of being a Christian. Dr. Speakman, a Presbyterian pastor in Pittsburgh, deals with such challenging questions as: What is Christian love? Does one really love the unlovable? How does one love God?

Some of the themes are the love of man for man, the love of God for man, the agnostic and God's love, the love of God working within us, the love of Christ as evidenced by Good Friday and Easter.

Three are paraphrased vignettes of episodes in the life of Christ. Two deal w
pseudo-religious popular songs of the d
which the author calls "Sweet Adeline t
ology" and comments, "I don't know t
I've ever before envied so the medie
gesture of making the sign of the cross
ward off something ominous and threat
ing."

Dr. Speakman turns the light of Ch
tianity on "stock characters" to create in
vidual personalities seen in your own cir
of acquaintances—or in your mirror. D
an agnostic disturb you? Read *The Sai
of God Anonymous.* Are you positive t
only Lutherans are "saved"? Read *Tha
Your Question,* and then give a thoughtf
considered answer to the one the auth
raises. Critics and boosters alike of t
Billy Graham-type preaching will be int
ested in *Converted at Every Revival,* a
space-age enthusiasts who think science a
religion disagree should read *On Comi
Back to Earth.*

This is not a profound or startling boo
Its value lies in the questions it raises a
how the reader answers them—a sort of d
it-yourself idea book. You start with a
one of the thoughts or questions briefly i
troduced, after which you are "on your ow
and what you build from it depends on yo
Minneapolis VIOLA L. SCOTT

REVISED MAUS

Christ and the Fine Arts. By Cynthia Pe
Maus. Harper. 813 pages. $5.95.

This collection of Christian picture
poems, and stories has been a favorite sin
it was published in 1938. The new editi
includes practically the whole content
the earlier book, but 10 pictures and pictu
interpretations have been added (Sallman
"Christ at Dawn," etc.), 16 new poem
(including Dorothy Parker), and six ne
stories. Length of the book is increased 5
pages.

It's a useful book for preparing program
in the church school and group meeting
as well as for reading in personal devotio
The pictures and poems are almost a
"popular."

LCA . . .

TH HEALING STUDY BEGINS

OUR PHYSICIANS, a deaconess, two essors, and three parish pastors have n a two-year inquiry into the facts fiction regarding faith healing. They to report their findings to the 1960 convention.

astor Leopold Bernhard, pastor of St. r's Church in New York City, was ed chairman of the 10-member com- e, which held its first meeting June t has agreed to conduct its study in- gation along the following lines:

"Investigation of theological bases spiritual healing including historical, etical and systematic aspects.

"Definition of man and illness from ristian medical point of view.

"Survey of the materials concerning ng published by the Christian ches.

"Investigation of the medical re- s from Lourdes and of the American e of spiritual faith healing.

"Survey of resources and possible es of healing already available ugh the boards and agencies of the CA."

he ULC Executive Board on July 8 oved the plan proposed.

HYSICIANS on the committee are: Jo- J. Baker, Nashville; Kenneth H. hert, Buffalo; Glenn R. Frye, Hick- N. C.; Robert H. Witmer, Lancaster, The deaconess is Sister Anna Ebert, adelphia. Others are Prof. David um of Northwestern Seminary, Prof. erick K. Wentz of Gettysburg Semi- , Pastors Leopold Bernhard, Arnold eller, Jr. of Allentown, Pa., Manfred rodt of Baltimore.

r. Franklin Clark Fry, president of ULCA; Dr. Harold Haas, executive etary of the ULCA's Board of Social Missions, and the Rev. Harold W. Reisch, director of Inner Missions, are assisting the committee as advisors.

AMERICAN BOARD BORROWS

SERIES A notes of the United Lutheran Church's Board of American Missions went on the market July 7, underwritten by B. C. Ziegler & Co. of West Bend, Wisconsin. This is the first time in the church's 41-year history that a ULC board has sold securities. The notes range from $500 to $10,000, bearing interest rates from 4¾ to 5½ per cent, depending on maturity date, up to July 1, 1974.

From this note issue the board expects to secure $1,500,000 which will be lent to mission congregations for new church buildings, parsonages, or acquisition of church sites. Sale of notes totaling up to $8 million is planned within 30 months.

Along with $16 million from apportionment funds, it is expected that $24 million will be available for church extension loans in a three-year period. The purpose is to get newly organized congregations out of temporary quarters and into permanent buildings quickly.

Dr. Donald L. Houser, executive secretary of the Board of American Missions, said that "the United Lutheran Church is experiencing tremendous and rapid growth. Since 1945 more than 640 mission congregations have been organized in the United States, Canada, and the Caribbean area. We expect that growth will be even greater during the next five years."

ENDRESS TO ASIA

STEWARDSHIP LESSONS had been taught in all areas of the U.S. and Canada by Dr. Henry Endress, the ULC's stewardship department director. This month Dr. Endress extended his area of influence to the Orient, conducting three-day

stewardship workshops for pastors and laymen in numerous places in Japan. Dr. Endress plans to be in Japan six weeks, July 20 to Aug. 31.

The invitation came from Rokuro Yamauchi, speaking for the Japan Evangelical Lutheran Church, and Rev. Howard A. Alsdorf of the ULC mission staff in Japan. The stewardship meetings are part of the Lutheran celebration of the 100th anniversary of arrival of the first Protestant missionaries in Japan.

En route to Japan, Dr. Endress conducted two stewardship conferences for Lutheran congregations in Hawaii. In returning, he will aid in a three-day series of meetings for ULC congregations in Alaska, Sept. 1-3.

Week-long ceremonies in observance of the 100th anniversary in Japan will be held in Tokyo Nov. 1 to 8. Dr. Ralph W. Loew of Holy Trinity Church, Buffalo, and president of the ULC Board of Foreign Missions, will take part in the celebration. He will also visit Hong Kong and Malaya during a six-weeks' journey.

overseas

American makes candid comments

NORWAY: Oslo. July 1.—REV. HERMAN JORGENSEN of Portland, Maine, is about to leave Norway after serving a year as the first exchange minister between the Evangelical Lutheran Church (U. S.) and the Church of Norway. Last August he became assistant to the Rev. Gunnar Bondevik, Ullern in Oslo (*see* THE LUTHERAN, *Sept. 10, 1958*).

Recently he told the Ullern congregation that he was disturbed when he heard, upon arriving in Norway, that the congregation had 18,000 members served by only three ministers. Soon, however, he discovered the nature of a Norweg congregation—a large inactive multitu and a smaller active group. As in States, said Pastor Jorgensen, the r congregation consists of about 500.

But in a Norwegian parish you ha a chance to keep in touch with the nor nal members through such occasions baptism, confirmation, weddings and nerals which all are conducted by t Lutheran Church as the state chur "From our point of view," said Pas Jorgensen (speaking as an America "I think the Sunday services last t long" (a Norwegian service lasts abo one and a half hours). "When you people are conspicuously absent from t services, you should consider a 'refo mation.' "

FOR SOME TIME THERE has been a d cussion among ministers and church ed cators about the low percentage of you taking part in the services. Although t Norwegian Church won't consider ma ing changes in the regular service, spec "youth services" have been institut

The youth here take active part in t liturgy through scripture reading, pra ers, and so on. Several "forest-chapel and "mountain-chapels" have also be established in the last few years, prov ing services for youth on holidays.

Pastor Jorgensen also told the co gregation how he was shocked every ti there was a lottery at a church supp

According to Norwegian tradition t is not looked upon as gambling. A lo tery in one or another form is a mu used source of income.

Pastor Jorgensen expressed warm fe ings for the Bible study in Norway. Bo the Bible study and the preaching are the true sense Lutheran and evangelic he said.

Another Norwegian-speaking Americ

ll be appointed this fall as assistant nister in a congregation a few miles tside Oslo. A Norwegian exchange nister has already left for the States.

A NEW REVISED translation of the New stament has just been published. It is pularly called "the Youth Version," d will be the basis for a new standard ised edition of the complete Bible to published at some future time.

This new version has been published to ng the language up to date. Among hool authorities, youth leaders, and hers there have been complaints about old-fashioned language in the former sion which the youth of today hardly derstand.

The present standard edition of the ble in Norwegian was published in 04 and revised in 1930. Prior to this Norwegian Church used the Danish tion which was introduced in Norway 1537, when Norway was united with nmark.

The language situation in Norway has centuries been complicated. The orig- l language, "Old Norwegian," died wly during the Middle Ages. Norway 1380 became united with Denmark. on Danish was the official language, hough dialects descended from "Old rwegian" still were alive in the valleys l in the countryside.

When Norway declared its independ- ce in 1814, the language used was rly Danish. Late in the 19th century nationalist romantic movement struck rway. The dialects of the countryside came the basis of a new language, led "New Norwegian." Together with language spoken in the cities, more less close to Danish, it established it- f as a second official language.

Today with growing industrial areas, ss communication, and so on, the trend is toward one official language. Hence the situation is not stable, even for the written language. The spoken language is always on the move, but the Norwegian trouble is that written words and concepts much used only a few decades ago may be almost unintelligible today.

"The Bible is for the old man," the youth say. "We don't understand it. We can't read it."

THE LUTHERAN CHURCH is pioneering in the area of family guidance. Ministers and psychologists devote much of their time to this work. Although few in numbers, special family guidance clinics have been started with full-time workers.

Although the importance of the family is universally recognized, the western family system is rapidly approaching a violent crisis. The major problem is in considering the family as being an institution solely of a social nature. To define the family as a chief social institution is not enough to make people realize the family is the basic foundation of western culture. In the Christian context the family is the most important ally of Christianity.

Therefore, the family guidance clinic services both a "teaching" and a "preaching" purpose. People learn how to live together, and also, their family living may be a gate to deeper spiritual living.

The latest statistic on Norway shows that divorces are most frequent between the fifth and the tenth year of marriage. Sixty-six per cent of the divorces result from adultery. One third of the married couples had no children. From 6 to 7 per cent of Norwegian marriages result in divorce.

Although these numbers may be small, compared with other countries, the Lutheran Church considers this as a growing problem. —KNUT JORDHEIM

Zion and St. James Merging as Church of Good Shepherd

ASHLAND—St. James and Zion Churches have voted to merge effective September 1. The two congregations will unite under the name "The Evangelical Lutheran Church of the Good Shepherd," with a total communing membership of almost 500. They are in the Hegins District, Ministerium of Pennsylvania.

Zion Church, organized June 17, 1857, was the "German church on the hill." St. James, organized one year later downtown, was the "English Lutheran" church. But the language barrier was removed years ago and today friends sharing a common faith and tongue worship in both buildings.

Councils of the churches studied the matter of uniting during the past winter, and the resolution for merger was presented at a joint congregational dinner on May 27. On June 14 both congregations accepted the plan, and joined in a service at St. James.

The joint councils will determine the location and time for worship and the educational programs of the merged church.

The Rev. Lawrence L. Hand is pastor of Zion Church and the Rev. Lars B. Staaby is pastor at St. James.

Pottsville District Church Has Evening Bible School

By ARTHUR S. FOLLETT

POTTSVILLE—An innovation in Daily Vacation Bible Schools were the evening classes conducted at St. Paul's Church, Middleport, the Rev. Adam E. Polcrack, pastor. The classes were started at 6:30 o'clock, with Mrs. Nicholas Honicker directing, assisted by Mrs. Vincent Barthel and Mrs. Earl Gorently.

At Schuylkill Haven, the Rev. E. Richard Acker, pastor of Christ Evangelical Church, served as head of the Protestant Ministerium Vacation Bible School. He was assisted by the Rev. Delas R. Keener, United Church of Christ, and the Rev. Earl Tauger, Trinity Evangelical United Brethren.

Members of two congregations gather outside Ashland church after adopting resolution to merge

Another combined Bible School was conducted at Minersville. The Rev. Ralph Casner, English Church, and the Rev. John W. Schwalm, Zion Church, co-operated as the school's directors.

With repairs underway at English Church, Pottsville, the children of that congregation joined with Trinity Church, Pottsville, for the Vacation Bible School. Miss Mildred Hermann, of Trinity, was the director.

Lavelle, in the Hegins District, held a Community School. The Rev. Lars Staaby, St. Peter's Church, and the Rev. T. J. Hower, Christ Church, were co-directors of the school. Classes were conducted in both churches during the two week period.

Pastor Emeritus Weber (center) greets Dr. Gustave Weber. Also: Mrs. George Ryon, Pastor Hallock, Roy Brownmiller

NEARLY 800 PERSONS attended the two services marking the 125th anniversary of Trinity Church, Pottsville, the Rev. Maynard C. Hallock, pastor. Dr. Gustave W. Weber, newly installed president of Susquehanna University, was the guest speaker. (*see photo*)

The Rev. and Mrs. E. W. Weber celebrated their golden wedding anniversary June 23. Dr. Weber is pastor emeritus of Trinity Church.

The third annual retreat for confirmands of Trinity Church was held June 26-28, with 36 in attendance.

Reading District Leagues Plan Work Camps at Institutions

By ROBERT SCHOENERT

READING—A three-way plan to expand activities of the Reading District Luther League was adopted by the organization's executive board.

Under the plan, efforts will be made to have a Luther League in each of the 34 churches that make up the district, weekend work camps will be planned at local institutions, and visits to Lutheran institutions in the Philadelphia area will be scheduled this fall.

Thomas C. Montag was named by Milton F. Hall, president of the district league, to head the committee that will carry out the plan. Montag, of Plow Church, was also named treasurer of the district to succeed Kent Riegel of Leesport.

UNITED LUTHERAN CHURCH MEN in the Reading, Kutztown and Western Berks districts have elected officers for 1959-60.

Richard H. Snell heads the Reading District. Vice president is Myles C. Hahn; secretary, Irvin G. Heiser; treasurer, Fred W. Goelz.

Robert Stitzel was elected president of the Kutztown District. Vice president is Allen Romig; secretary, Vernon Kamp; treasurer, Russell Seaman.

In the Western Berks District, George J. Rauch was named president. Vice president is Herbert J. Weidman, and secretary, Earl Moyer.

Caum Annex to Be Built

CONTRACTS FOR a $121,756 annex to the Caum Memorial Home in Reading were awarded by trustees of the Lutheran Home for Children and Old People at Topton. The

annex will have 12 sleeping rooms, six lavatories, one bath and nurses' and sitting rooms.

OFFICERS of the Topton home have been re-elected. They are: President, Richard T. Williamson, Reading; vice president, the Rev. Elton L. Angstadt, Sumneytown; secretary, the Rev. Horace S. Mann, Reading; treasurer, E. Paul Shirk, Reading.

GROUND WAS BROKEN for an annex to St. James' Church, Geigertown. The building will be 32 by 56 feet and will contain rooms for all church school departments.

THE REV. GUNTHER STIPPICH, pastor of St. John's Church, Reading, was honored by both the German and English congregations on the completion of 20 years in the ministry and 10 years at St. John's.

Sunday Sellers Arrested, Heavier Penalties Sought

By VIGGO SWENSEN

HARRISBURG—While the State Legislature wrestles with proposals to amend the 1794 Blue Laws, State Police have been cracking down on persistent violators of the Sunday sales ban in Dauphin County.

On June 28, State Police arrested employees of the Middletown Merchandise Mart for the fifth consecutive Sunday. They were charged with selling non-essential items.

Most chain and independent drugstores, according to District Attorney Huette Dowling, sell only necessary items such as food and drugs on Sunday. Unnecessary articles are furniture, hardware, lumber and building supplies. Specifically exempted, however, are novelties and souvenirs such as are sold at roadside stands and amusement parks.

Meanwhile Speaker Hiram G. Andrews predicted the House would approve a measure already passed by the Senate, to raise the fine for Sunday sales of non-essential items from the present $4 to $100.

On June 30 the House voted 111-91 to permit churches, veteran organizations and volunteer fire companies to sell beer at special fund-raising events. Also passed was a bill granting immunity from legal action to clergymen who refuse to divulge confidential information.

Sons for Ministry Retreat

FAVORABLE REACTION to the Sons for the Ministry Retreat of 1958 led to plans for a repeat this year. The retreat on the weekend of July 24 at Gettysburg College was for Senior high school students; last year juniors were invited.

CORNERSTONE was laid June 21 for the new parish education building of St. John's Church, Shiremanstown. Pastor Carl Berkobin was assisted by Ellis A. Eichelberger and D. C. Faust in the ceremony. A memorial stone saved from the old church, built in 1865 and destroyed by a wind storm in 1954, was suitably inscribed and placed in the side of the present church.

Paradise Falls Announces Summer Preaching Schedule

UNITED LUTHERAN pastors and department workers are supplying the summer pulpit at the Paradise Falls Lutheran Association's resort in Pennsylvania's Pocono Mountains.

Scheduled to preach on Sundays up to Labor Day are:

July 19, Dr. Francis A. Shearer, inner missions secretary, Pennsylvania Ministerium; July 26, the Rev. W. Carter Merbreier of St. Matthew's Church, Philadelphia; Aug. 2, the Rev. Charles D. Moser of St. John's Church, Merrick, N. Y.; Aug. 9, Dr. George F. Harkins, assistant to the president of ULCA, New York; Aug. 16, Dr. Wallace E. Fisher of Holy Trinity Church, Lancaster, Pa.; Aug. 23, the Rev. Donald G. Doll of St. Paul's Church, Ardmore, Pa.; Aug. 30, Dr. Walter E. Bock, field evangelism director, ULCA board of social missions; and Sept. 6, Mr. Norman Melchert, graduate fellow at Philadelphia Seminary.

North Penn District Names Sumneytown Pastor as Dean

By WILLIAM C. ROEGER

NORRISTOWN — Highlight of the spring meetings of the synod districts in the area was the election of a new dean by the North Penn District. The Rev. Elton L. Angstadt, pastor of St. John's Church, Sumneytown, was chosen to succeed Dr. William R. Seaman.

Pastor Angstadt is the third dean in less than a year to serve the district. The first, Luther F. Schlenker, was called as assistant to the president of the Ministerium of Pennsylvania. The second, Dr. Seaman, resigned because of temporary teaching duties at the Philadelphia Seminary and his work as secretary of the Joint Liturgical Commission.

Synod President Cooper installed Pastor Angstadt in office at a meeting in the newly dedicated parish house of St. Paul's Church, Red Hill. Principal item of business at this meeting, and at that of the Trappe District in the New Hanover Church, was the acceptance by the individual congregations of goals for budgeted benevolences in 1960.

DEAN ELTON L. ANGSTADT
Installed in office by Synod President Cooper

Leaguers Welcome N. Y. Group

AS THE FIRST PART of an exchange of visits, thirty-four Luther Leaguers from Christ Church, Islip Terrace, New York, were entertained by the Leaguers of St. Paul's Church, Red Hill, over the Independence Day weekend. They stayed in the homes of members of the parish, ate some meals in common in the church's parish house, while enjoying "Pennsylvania Dutch" hospitality.

Each District Luther League held its annual district outdoor devotional service. The Trappe District met at St. Paul's, Sassamansville, while the Rev. John H. Kaelberer of Hatboro addressed the North Penn District service at St. John's, Ridge Valley.

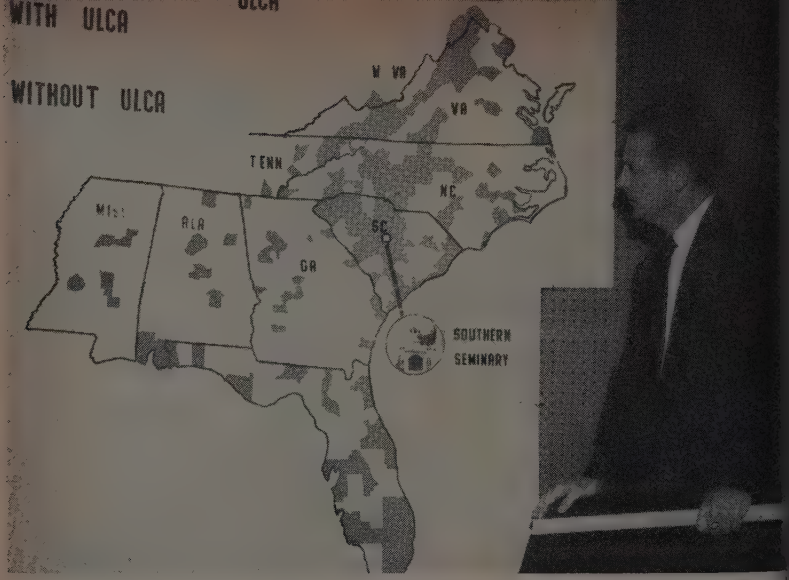
SUMMER RETREAT of the North Penn District United Lutheran Church Men was held at St. John's Church grove, Spinnerstown. The district secretary, Pastor William Coley Roeger spoke on the role of the men's group in the district plan of operation. The Rev. Mark A. Lauchnor spoke at the evening session.

This active ULCM group held one of its monthly meetings recently at the Eastern State Penitentiary at Graterford, having dinner there and touring the prison.

Bible Schools Flourish

NEW HIGHS in attendance and enrollment were reported at Vacation Church Schools this year. Missionary offerings were received at several schools. At St. Paul's, Telford, the offering went for the work of the parish's missionary Raye Nyce in Malaya, while at Emmanuel, Pottstown, it went for a special Lutheran World Action project.

At St. James', Chalfont, continuing a custom of many years, the children held a clothing drive for Lutheran World Relief, Inc., which brought in nearly three-fourths of a ton of used clothing.



Pastor Yost's map shows every county (dark areas) in southeast states where ULC churches ar

Rapid Growth Forecast for ULC Churches in the Southeas

COLUMBIA, S. C.—"By 1970 United Lutherans in the Southeast, by whatever name, will number considerably more than a quarter of a million." This prediction was made recently by the Rev. John L. Yost, Jr. of Hickory, N. C., speaking to alumni of the Lutheran Theological Southern Seminary.

His presentation included a map of the Southeast states showing counties where the ULCA has at least one congregation.

"With the future population and industrial growth of this area, the 447 counties of the South without our church are a tremendously important home mission field," he said.

"A DECADE ago there were 500 ULCA congregations in the Southeast, with an average membership of 250 for a total of 125,000, who gave a little more than two million dollars for all causes of the church. Last year there were slightly more than 600 congregations, averaging 310 members for a total of 190,000. Stewardship had in creased to more than ten million dollars.

"The coming four-way merger will mea very little in numerical growth to our churc in the South," Pastor Yost pointed ou "However, even at the present rate o growth, by 1970 there should be 725 con gregations averaging 375 members totalin better than 270,000. Stewardship may wel climb in this 10-year period to more tha 25 million dollars annually."

Southern Pastors Needed

PASTOR YOST stressed the need for mor young men from the South to fill the pulpi of this growing church in this area. "Lu therans here face two social problems i particular which in all probability will b intensified during the next decade—the ma ter of racial integration and tension betwee management and labor, brought on by th industrial revolution sweeping down throug

Continued on Page 42

Synod Dedicates Mountain Camp and Conference Center

By J. FRANK FIFE

BALTIMORE—The Maryland Synod Camp and Conference Center, in the mountains of Frederick County, was dedicated on June 21. About 1,500 persons attended the service led by the Rev. Roland A. Ries, director of parish education and youth work.

The first camping period began June 29. There is daily swimming and organized games, and twice weekly Forest Rangers come in to lead nature hikes and studies.

Special offerings for the camp amounted to over $5,000, Treasurer Virgil W. Doub reported. Total receipts for the camp were about $120,000, of which over $100,000 has been expended.

The camp facilities now include a lodge, 3 hogans, three cabins, a wall tent and a tepee. (*See photo below*)

Summer School at Hood

24TH ANNUAL SUMMER SCHOOL for Church Workers was held at Hood College July 19-25. Sixteen courses and five special interest conferences were offered.

Among the faculty were Dr. Herman L. Gilbert, of the Board of Foreign Missions; Dr. Vernon L. Strempke, of the Board of Higher Education, and Dr. Martin L. Tozer, missionary superintendent of the Central Pennsylvania Synod.

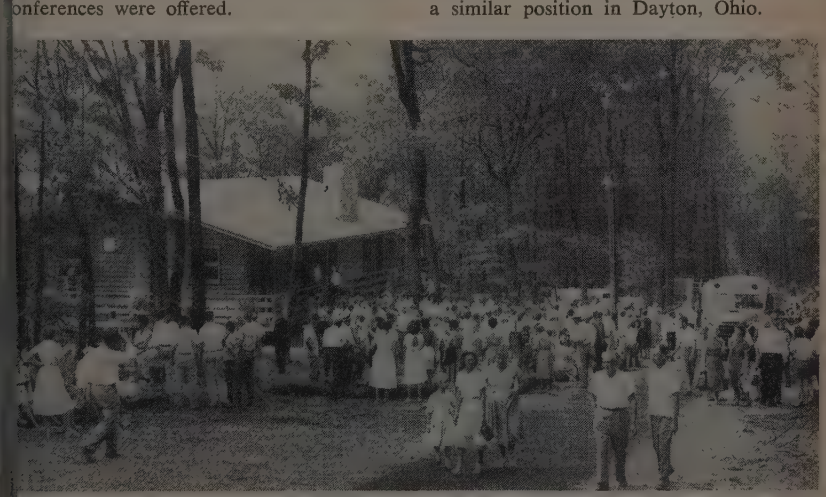
Use of Hymnal Explained

THREE WORKSHOPS for pastors and church musicians were held in the synod. Use of the new Service Book and Hymnal was explained by the Rev. James G. Horn.

Of 40 congregations represented, 25 reported they are using the new liturgy, almost all choosing the first setting. In three congregations the pastor intones the service.

ABOUT 50 PASTORS attended the retreat at Mt. Tabor Park on July 6. Speakers were Dr. Oscar W. Carlson and Dr. William Lazareth.

THE REV. WILLIS R. FORD, executive secretary of the Council of Churches of Maryland and Delaware, has resigned to accept a similar position in Dayton, Ohio.



Maryland Lutherans arrive at new lodge before dedication of Synod's camp and conference center

GEORGIA-ALABAMA

Human Relations Conference Planned by Synod and ULC

By PAUL J. RENZ

ATLANTA—The Social Missions committee of the synod, in co-operation with the Board of Social Missions (ULCA), will conduct a conference on Christian Responsibility in Human Relations Aug. 24-26 at Lutheridge, Arden, N. C.

Speakers will include the Rev. Rufus Cornelsen, director of social action in the Board of Social Missions; Dr. William H. Lazareth, of Philadelphia Seminary; and Dr. M. Luther Stirewalt, Jr., of Lenoir Rhyne College. The Rev. Robert E. Lee, of Atlanta, will be the conference chaplain.

Pastors and laymen from every congregation in the synod are expected to attend.

SYNODICAL LUTHER LEAGUE convention will be held at Newberry College, Newberry, S. C., Aug. 10-13. "Walk in Love" is the theme. Dr. Raymond D. Wood, synod president, will be the principal speaker. Henry McKay, Jr., of Macon, Ga., is president of the synodical Luther League.

School Plan Ordered

ATLANTA CHURCHES are watching carefully developments in the school integration situation. A federal judge has ruled the Atlanta school board must file a definite plan for desegregation by Dec. 1, but it is expected such a plan would need state legislation to become operative since present state laws cut off funds to any school that is integrated.

While many congregations are prepared to step into the gap should the city schools be closed, there is a definite movement toward not permitting the churches to become "partners with politicians" to evade federal law.

THE REV. WILLIAM H. FADDIS was installed July 19 as pastor of Christ Church, Birmingham. Synod President Wood was assisted by Pastor Paul O. Hamsher, of Fair Church, in the service.

CHAPLAIN ARNE K. MARLAND, a membe of the Lutheran Brethren, is temporary mi sion developer in the Statesboro, Ga., fiel

REFORMATION CHURCH, Savannah, vote to buy or build a new parsonage for Pastc George E. Cressman, Sr.

MISS LOUISE SUECHTING has been calle as full-time director of religious educatic at Messiah Church, Decatur, Ga. She w formerly on the national staff of the Gi Scouts.

ATLANTA DISTRICT Luther League electe Judy Skiles, of Redeemer Church, Atlant as president.

Growth in Southeast States

Continued from Page 40

the Piedmont of the Carolinas into oth Southern areas."

"Christ and His Church have the answ to these problems," stated Pastor Yost, "ar it is my opinion that this answer can best l spoken to the Southern church at this tim by a Southern accent."

Pastor Yost is pastor of Holy Trini Church in Hickory, a member of the Exe utive Committee of the North Caroli Synod, and was clerical chairman for t Synod in the recent appeal which resulted pledges from six Southern Synods of $ 100,000 for a stronger seminary.

Officials of the Seminary report that a chitectural work is moving ahead rapid so that construction can begin this Fall.

KENTUCKY-TENNESSEE

Fern Creek Mission Grows, Plans to Buy Building Site

By JAMES R. LING

LOUISVILLE—On June 7 the congregati of St. Stephen's Lutheran Mission, Fe Creek, Ky., held its first service as a BA mission.

In September 1956 Trinity Church, Lou ville, began holding services in the Fe

ngregation gathers outside Fern Creek Community Hall. Pastor Robert Hauss is second from right

eek Community Building. One year later stor William Mould of Messiah Church, olona, began serving as supply pastor.

This June the Board of American Mis-ns assigned the Rev. Robert Hauss, recent duate of Hamma Divinity School, to the a as mission developer. About forty per-s now meet every Sunday in the Com-unity Building.

"A parsonage and acreage for the future urch building," says Pastor Hauss, "are ng purchased."

AT A SPECIAL MEETING of the congrega-n, First Church, Louisville, voted to let ntracts for the erection of a $150,000 addition to the church.

Robert Wartschlager, president of the congregation convened the meeting. Marvin Sternberg, chairman of the building committee, presented the plans for the two story building to be erected on the east side of the present church.

The new structure will include a pastor's study, secretary's office, conference room and library, two nurseries, a beginners, primary, and junior departments, and adult classrooms.

"This action further implements our congregation's determination to keep the Gospel in the heart of Louisville which is still sick at heart," stated Pastor John H. Evans.

First Negro Baptism Performed in Faith Church, Lexington

Pastor H. G. Fisher, Jr., re-tly baptized Joe Louis Living-n, Jr., in Faith Church, Lexing-, Ky. The event was noteworthy probably the first baptism of Negro child in a congregation the Kentucky-Tennessee Synod. Mrs. Livingston is the first Ne- to be admitted into the con-gation. Mr. Livingston (right photo), is not yet a member. Faith Church was organized as congregation in 1948. Pastor er was called in 1957, and in 8 the congregation became -supporting with membership nearly 400 baptized persons.

Deep Sea Ministry In Ohio

CLEVELAND — Lutherans are providing a special ministry here for seamen, now that the St. Lawrence Seaway is bringing ships from every ocean to this deepwater port.

A year ago the Lutheran Service Society of Northern Ohio saw the need. The Rev. Bernhard Loeschen (ALC), of Thomasboro, Ill., was called to start work with the seamen and to serve in the Cuyahoga County Detention Home.

Chaplain Loeschen is seamen's friend in a strange land

At that time the seaway was only partially opened. Since it has been completed, traffic has increased greatly. About 20 ships a week come in from German and Scandinavian countries, and their crews are about 90 per cent Lutheran. Many are youngsters, some only 15 years old.

Chaplain Loeschen conducts services on board the ships in port, and distributes magazines, newspapers and devotional literature. He also visits and counsels the seamen in their rooms, and arranges wholesome recreation while they are on shore leave.

The chaplain is well fitted for his work, since he speaks German, Swedish, French, Spanish and Dutch as well as English.

THE SYNOD OF OHIO (ULCA) is helping the Lutheran Service Society with a subsidy for the port ministry. The Rev. George Shaffer is executive secretary of the society, and Ernest P. Scott is president of the board.

NLC Churches of Cleveland are co-operating by opening their homes to visiting seamen. Church organizations bring in magazines — and furnish sewing kits and writing materials for the seamen.

The Lederer Marine Terminal furnish office space on its East 9th Street Pier f the chaplain, who also works with longshor men.

OHIO

Dover Church Dedicates Modern Style Building

By E. RUDOLPH WALBORN

COLUMBUS—Grace Church, Dover, l month dedicated its $400,000 contempora style building under construction sin Easter, 1957. Dr. Henry H. Bagger, pre dent of Philadelphia Seminary, assisted Pa tors A. Vernon Hess and Eugene C. Ha mony in the ceremony on June 14. Speake at other celebratory services were Syn President Herbert W. Veler, Dr. Albert Buhl, Dean E. E. Flack and Pastor Willa I. Hackenberg.

The building on the Dover square replac

1891 structure. It was planned during congregation's 115th anniversary in 52.

The nave seats 375, with space for 65 in choir balcony and 140 more in the baptery under the east clerestory windows. 49-rank organ of three manuals is under nstruction. There is a fellowship hall in basement.

Church Bequeathed Mansion

TRINITY CHURCH, Ashland, served by Pas-s Robert S. Kinsey and Richard G. Eise-nn, has accepted a $250,000 bequest of house and three acres of land from the e Kate Moore Myers. Mrs. Myers also s a benefactor of Wittenberg College.

The congregation purchased two adjoin-g properties. The 24-room mansion will converted for parish education needs, d a new sanctuary will be built.

OUR SAVIOUR CHURCH, Trilby, broke ound for a $180,000 second unit building ich will accommodate the congregation this fast-growing Toledo suburb. Pastor chard L. Smith has served the church since 54.

ST. PAUL'S CHURCH, Minerva, laid the rnerstone for its $125,000 church building June 21. A week later the Rev. Glenn auser was installed as full-time pastor.

President Veler welcomes Treasurer White

Synod Treasurer Installed

WHEN OHIO SYNOD'S new headquarters was dedicated June 14 one face was missing —that of Treasurer-elect Andrew J. White, Jr. Mr. White, long a member of the executive board, was in a Columbus hospital. His installation came two weeks later.

Mr. White, a Columbus attorney, succeeds George L. Rinkliff, of Springfield, who retired June 30 after more than 20 years as treasurer. Mr. White begins with a budget of $1.7. He headed the committee for construction of the new synod building.

This is the new Grace Church, on the square in Dover, which was dedicated last month

Lutherans Gain in Chicago Area but Dwindle Within Ci

By JOHN E. COOPERRIDER

CHICAGO—There are now 356,453 baptized Lutherans in Chicago and suburbs, according to statistics released by the Lutheran Council of Greater Chicago. This is an increase of 6½ per cent over last year. During 1957 the increase was 5½ per cent. In total number of churches there was a gain of four—from 462 to 466.

However, for the second year in a row, there were fewer Lutherans within the city of Chicago. A net loss of almost one per cent was sustained even though total population increased approximately 20,000.

Comment of the Council's monthly newsletter was, "With the city's population still increasing and with the city serving as a port of entry for a substantial part of the area's growing population, the failure of Lutheran churches in the city to grow in membership should be recognized as a danger signal as regards the vitality and witness of the city churches."

Glen Ellyn Church Builds

FAITH CHURCH, Glen Ellyn, laid the cornerstone for its new $500,000 building. The church of contemporary design will seat 500 in the nave and accommodate 500 for Sunday school. It is on a 3½ acre plot.

RIDGE CHURCH, Chicago, dedicated a new parish education building built at a cost of $150,000. It is a two-story structure with offices, classrooms and a fellowship hall.

THE REV. MILTON G. MOORE has accepted the call to become executive director of the United Lutheran Social Mission Society of Illinois. He comes from Springfield, Ohio, where he was superintendent of the Lutheran Inner Mission Society since 1953.

Prior to serving in Ohio, he was superintendent of the Trinity Lutheran Home for Old Folks and Children in Round Rock, Texas, and served pastorates at Platte Center, Neb., and Scribner, Neb.

PASTOR MILTON G. MOORE
Directs Illinois Social Mission Society

He succeeds the Rev. Harold W. Reis who recently became director of Inner M sions for the ULCA's Board of Social M sions.

Mission Developers at Work

THE REV. WILLIAM D. WEST, pastor Mt. Calvary Church, DeSoto, has started develop a mission in Carbondale on a p time basis. The work was started June

THE REV. DONALD KARNUTH, pastor Faith Church, Forreston, will start work a part time basis toward developing a r mission in the Byron and Stillman Vall Aug. 1.

THE REV. MARCUS F. OTTERBEIN, pas of North Austin Church, Chicago, his w and six parishioners recently left for a st tour of eleven European countries.

Pastor Otterbein plans to interview seven European Lutheran bishops on how they be with problems of modern society, including economic and political changes. Mrs. Herbein will interview school officials and teachers on European educational systems.

Lutherans in Public Office

NEW MAYOR of Decatur, Ill., is Robert Johne, member of the council of First Church, Decatur, and former member of Illinois Synod executive board.

DAN METZGER, former councilman of St. John's Church, Sterling, was elected mayor of the town.

THREE MEMBERS of Trinity Church, Harvard, were elected to office: Norman Leland, magistrate; Everett Berg and Raymond Miller, aldermen.

EARL G. CROMER, of St. John's Church, Inglewood, recently received the American Legion's distinguished service citation. He will retire soon as assistant chief attorney in the Chicago Veterans Administration office.

Alpine Camp Enrollment High

ADVANCE REGISTRATION indicated enrollment at Alpine Lutheran Camp will be more than 200 above last year's record 772. Camp improvements include three new shelter halls with four tents each, new lighting, and a camped kitchen and dining facilities.

ENTIRE SHIPMENT of 70,000 pounds of clothing received in the annual spring appeal sponsored by the Lutheran Council of Greater Chicago was sent via the St. Lawrence Seaway to Jordan for distribution to Arab refugees.

LEE EVANS was ordained July 12 at Unity Church, Chicago. A graduate of Chicago Seminary, he will become assistant pastor of St. Luke's Church, Waukesha, Wis.

CHANGES OF PASTORATE—

CANADA

KRAS, RALPH. From St. Mark's Church, Wellesley; St. James' Church, North Easthope Twp., and St. Peter's Church, Gadshill, Ont. To St. Paul's Church, Bridgeport, Ont.

SCHWEITZER, ALVIN. From Redeemer Church, Vancouver, B. C. To Our Saviour Church, Lachine, Quebec.

CENTRAL PENNSYLVANIA

DAVIS, ROBERT C. From St. Paul's Church, Tower City, Pa. To Grace Church, Altoona.

SNOOK, LEE E. From St. Luke's Church, Roaring Spring. To Good Shepherd Church, Harrisburg.

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Co-Pastors
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CHANGES OF PASTORATE . . .

CENTRAL STATES

HEUSER, EARL. From Durant, Okla., m sion developer. To Lawton, Okla., m sion developer.

SEIFFERT, JAMES L. From First Chur Cedar Rapids, Iowa, assistant pastor. Good Shepherd Church, Washingt Kan.

WEITZENKAMP, L. C. From St. Joh Church, Leigh, Neb. To St. Paul's Chur Homer, and Trinity Church, Hubba Neb.

FLORIDA

FAGUE, HARLAND D. From St. Stephe Church, Lancaster, Pa. To Emman Church, Naples.

ICELANDIC

INDRIDASON, INGTHOR. To Herdubre Church, Langruth, Man.

INDIANA

DAVIS, ROBERT A. To North Terre Hau mission developer.

NEW JERSEY

BURKINS, CHARLES R. From Gloria D Church, New Milford. To Middleto mission developer.

NEW YORK AND NEW ENGLAND

HAIMERL, ARTHUR F. To Reformat Church, Rochester, N. Y., assistant past

SHEMENSKE, RICHARD E. To St. Pau Church, Johnstown, N. Y.

NORTH CAROLINA

PEELER, J. L. From Holy Trinity Chur Reidsville. To Bethlehem Church, Hi ory.

OHIO

GETTER, PAUL R. From Trinity Chur Versailles. To St. Matthew's Chur Toledo.

GILLHOUSE, DONALD C. From St. Pau Church, Temperance, Mich. To Migh Fortress Church, Kettering.

KOONS, CHARLES W. To Olivet Church, S vania, assistant pastor.

KORNTHEUER, PAUL J. From Bolivar-Zoa ville parish. To Trinity Church, Was ingtonville.

RONKOS, CHARLES G. From St. Pau Church, Springfield. To Maywood Schc

of Foreign Missions, student.

HR, NORMAN. To Lafayette-New Iberia parish, La.

LBORN, E. RUDOLPH. From Grace Church, West Carrollton. To secretary of Ohio Synod.

LLICK, CHARLES A. To Stow, mission developer.

PACIFIC

GAARD, ERNEST. From St. Paul's Church, Nelson, British Columbia. To Blaine Church, Wash.

PACIFIC SOUTHWEST

LPORT, THOMAS A. From Lihue Church, Kauai, Hawaii. To Pearl Harbor Church, Honolulu.

ERING, EDGAR. From Holy Cross Church, Pedro Valley, Calif. To St. Andrew's Church, San Mateo.

DECEASED

MRS. JANE A. BOTSFORD, widow of Chauncey R. Botsford, died July 8 at vre-de-Grace, Md. She was 82. Dr. Bots- served congregations in Northumber- d, Pa., Berwick, Pa., and Cumberland, .

Surviving are one son, R. K. Botsford, scopeck, Pa.; four daughters, the Misses rian and Jane Botsford, Havre-de-Grace, .; Mrs. Parke R. Wagner, Front Royal, ; Mrs. Francis A. Roll, Fairfield, Calif.; grandchildren and four great grand- dren.

A funeral service was conducted in St. n's Church, Cumberland, Md., by Dr. nk Fife, president of the Maryland od, and by the Pastors Edward Austin John Austin. Burial was at Cumberland.

DR. CARL A. SUNDBERG, 77, a former sident of Thiel College, died July 4 at ingfield, Ohio.

Born in Cedar Rapids, Iowa, Aug. 12, 1, Dr. Sundberg graduated from Car- ge College in 1908 and Hamma Divinity ool in 1911. While in college and semi- y he was active in athletics. He was arded a doctor of divinity degree from quehanna University in 1923. Following his first pastorate at St. Mark's Church in Ottumwa, Iowa, Dr. Sundberg became field secretary of Carthage College in 1916, and of Wittenberg in 1920.

Dr. Sundberg served as president of Thiel College in 1922-25 and then became pastor of Second Church, Springfield, Ohio, where he served until 1940. He resigned to give lectures throughout the United States. In 1957 he returned to Springfield because of illness.

Surviving Dr. Sundberg are his widow, Mrs. Helen Sundberg; a daughter, Rosemary Sundberg, Springfield; and a son, Dr. Carol Listmann Sundberg, Spokane, Wash.

Funeral service was at Springfield, Ohio, July 7, conducted by Dr. August Schneider and Dr. Maynard Stull.

WANTED: CHOIR DIRECTOR

or Organist-Choir Director, or possibly a combination Music and Religious Education Director. Write St. Timothy's Lutheran Church, 211 Jefferson N.E., Albuquerque, N. M.

ELEMENTARY SCHOOL TEACHERS NEEDED

Particularly 2nd and 6th grades. Write or phone collect, First English Lutheran Church, 3119 W. 6th Street, Los Angeles 5, California.

WANTED

Two experienced or trained caseworkers to join dedicated staff of three fully trained caseworkers for services to children. Master of Social Work degree preferred. Agency under professional direction offers services including institutional program, foster family services for both boarding care and adoption, service to children in own homes, and to unwed parents and their children. Salary commensurate with qualifications. Alfred F. Angster, Executive Director, Lutheran Social Service, 400 West Dickens Avenue, Chicago 14, Illinois.

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IN CONCLUSION

WE COULD fill two pages of this magazine every week with fresh news about squabbles here and there in the U.S. regarding enforcement of the Sunday laws. We reported last week that movie theaters in some South Carolina cities are now open on Sunday. A municipal judge found nothing in the law to prevent this because the law was enacted before movies were invented.

Pennsylvania's Sunday laws, enacted in 1794, forbid "any worldly employment whatsoever" on Sunday. But penalties are so light that few people worry about being found guilty.

There are two trends in various areas: 1) to bring state laws up to date, making allowance for present-day habits in use of leisure time, and 2) to try to prevent making Sunday another day for business as usual.

Unless merchants who want to close their stores on Sunday are protected by law, they can't stand the competition from stores that are kept open. If stores are open, the employees — whether church members or not—are deprived of the traditional day of rest. A majority of Americans would no doubt support rather strict laws against most business on Sunday, but want to be free to go fishing or play golf if they please.

AN EARNEST Christian should surely be protected in his right to be let off from work on Sunday. But there's much more to this Sunday question than the law can protect.

Sunday ought to be the day each week when we have a chance to rediscover that we are the children of God. At least five days each week most of us have to work in the big impersonal structure of business or industry. We lose our me ing as people created for an eternal d tiny. The chief thing we're suffering fr in our modern world is loss of the me ing of life. This ailment undermines whole strength and joy in living.

The remedy, according to Christ practice through the centuries, is to h one day each week which we call Lord's Day. This is not for the Lor benefit, and we can't claim any credit the divine bookkeeping for having frained from unnecessary exertion Sunday. The day is for us, to call to remembrance that God created us a redeemed us.

On the first day of the week, long a the message of the resurrection flam through the Easter morning. Ever sin that day Christians have been gatheri on Sunday to hear again about the n life that comes forth in Christ.

LAWS HAVE value only as means guarding our right to have this holy d From there on, it's up to us. Rules as what we can or cannot do on Sund won't help much.

Coming together in church on Sund is the first thing of importance. This our declaration of independence from t unimportant things of the world. We a God's chosen people, meeting together his house for worship and instruction.

Anything else we care to do on Sunda if it squares up with the mood of worsh and is separated from the busyness life, is all right, especially if we can it together as families. I get the impre sion that Christians these days are expe encing a growing sense of the holiness Sunday, without some of the frustrati restrictions of the old Puritan sabbath b with a newly realized need for somethi to lift life up to its true dimension.

—ELSON RUFF

NM325B

NM518C

NM526CS

NM300B

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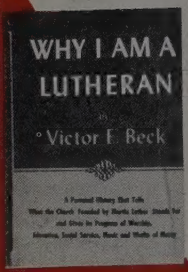

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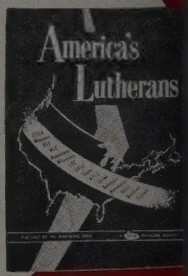

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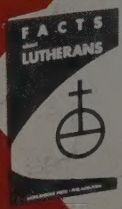

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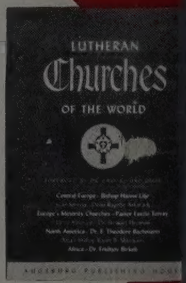

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